

A
DIALOGUE
Concerning
WOMEN,
Being a
DEFENCE
Of the
SEX.

Written to EUGENIA.

LONDON, Printed for R. Bentley in Regent-Street in Covent-Garden, and J. Tonson at the Judge's-Head in Chancery-Lane. 1691.

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Written by EUGENIA.

LONDON, Printed for A. Bently in Pall-mall
Street in Covent-Garden, and J. Toulson at the
Judge's Head in Chancery-Lane, 1691.

P R E F A C E

THE Perusal of this Dialogue, in defence of the Fair Sex, Written by a Gentleman of my acquaintance, much surpris'd me: For it was not easie for me to imagine, that one so young, cou'd have treated so nice a Subject with so much judgment. 'Tis true, I was not ignorant that he was naturally Ingenious, and that he had improv'd himself by Travelling; and from thence I might reasonably have ex-

P R E F A C E.

~~petted~~ that air of Gallantry, which
 is so visibly diffus'd through the body
 of the Work, and is indeed the Soul
 that animates all things of this
 nature: But so much variety of
 reading, both in Ancient and Mo-
 dern Authors, such digestion of that
 reading, so much justness of thought,
 that it leaves no room for affecta-
 tion, or Pedantry, I may venture to
 say, are not overcommon amongst
 practis'd Writers, and very rarely
 to be found amongst Beginners. It
 puts me in mind of what was said
 of Mr. Waller, the Father of our
 English Numbers, upon the sight of
 his first Verses by the Wits of the
 last Age, that he came out into the
 World

PREFACE.

World Forty Thousand strong, be-
fore they had heard of him. (Here
an imitation of my Friends Apostro-
phes, I hope the Reader need not
be told, that Mr. Waller is only
mention'd for Honour's sake, that I
am desirous of laying hold on his
Memory, on all occasions, and there-
by acknowledging to the World, that
unless he had Written, none of us
wou'd Write.) I know my Friend
will forgive me this digression, for
it is not only a Copy of his Style
but of his Candour. H The Reader
will observe, that he is ready for
all hints of commending merit, and
the Writers of this Age and Country
are particularly oblig'd to him, for

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his pointing out those Passages which
the French call *Beaux Endroits*,
wherein they have most excell'd. And
though I may seem in this, to have
my own interest in my eyes, because
He has more than once mention'd
me, so much to my advantage, yet
I hope the Reader will take it only
for a Parenthesis, because the Piece
would have been very perfect with-
out it. I may be suffer'd to please
my self with the kindness of my Friend,
without valuing my self upon his
partiality: He had not confidence e-
nough to send it out into the World,
without my Opinion of it, that it
might pass securely, at least amongst
the fair Readers, for whose service
it

20 E A

PREFACE

it was principally design'd. I am not so presuming, to think my Opinion can either be his Touchstone, or his Passport: But I thought I might send him back to Ariosto, who has made it the business of almost Thirty Stanza's in the beginning of the 37th Book of his Orlando Furioso, not only to praise that Beautiful part of the Creation, but also to make a sharp Satyr on their Enemies; to give Mankind their own, and to tell them plainly, that from their envy it proceeds that the Vertue and great Actions of Women are purposely conceal'd, and the failings of some few amongst them expos'd with all the aggravating Circumstances of

PREFACE.

of Malice. For my own part, who have always been their Servant, and have never drawn my Pen against them, I had rather see some of them prais'd extraordinarily, than any of them suffer by detraction: And that in this Age, and at this time particularly, wherein I find more Heroines than Heroes. Let me therefore give them joy of their new Champion: If any will think me more partial to him than really I am, they can only say I have return'd his Bribe: And the worst Twist him, is, that he may receive Justice from the Men; and Favour only from the Ladies.

John Dryden.

A

DIALOGUE

Concerning

WOMEN.

Written to EUGENIA.

TIS a dangerous thing, Madam,
it must be confess'd, this Conver-
sing with fair Ladies; and it
draws us into Inconveniencies, of which
we do not at first see the Consequences.
I little thought, when I talk'd with your

B Lady-

Ladyship, of the Vertues of your Sex, that
 you wou'd have commanded me to have
 given my Sentiments upon that Subject in
 Writing. I grant you, Madam, you might
 have spoken to several of your Acquain-
 tance, who wou'd have undertaken the bu-
 siness at first word, with all the Courage
 imaginable; But to me, who never durst
 take Pen in hand to write any thing be-
 yond a Billet, the Enterprize seems very
 terrible. I confess, when you spoke to me
 of it first, I was well enough pleas'd with
 the Design; for I thought a Defence
 of the Sex, wou'd be a means of obliging
 all of the Sex, who were worth defending;
 and therefore lookt upon it as the writing
 a Circular Love-Letter to all the fair La-
 dies in the Kingdom. But as Men gene-
 rally mix Interest with Honour, so, upon
 second thoughts, I considered what I should
 get by it, besides Fame, if it shou'd suc-
 ceed; and I found, if I perswaded all
 Men

Men to be as passionate Servants to the Ladies as my self, I should make but a very indifferent hand of it: Thus, Madam, you wou'd engage me in a Controversie, where it wou'd be a Scandal to be vanquish'd, and a disadvantage to overcome: For I, who cou'd never succeed in an Amour where there was any Fool pretended besides my self, shou'd have great hopes indeed, when I had perswaded all Mankind to be my Rivals. After all, Madam, there were your Commands to encourage me to it, and the Commands of a fair Lady are to me beyond all the Arguments in Nature; I therefore resolv'd upon the undertaking. But as 'tis no new thing to see people undertake a Business that they are altogether unable to perform, so I must own, I found a thing of this nature quite beyond my strength: You may believe, Madam, I was very melancholy at it, and 'twas then that a Friend coming into my

Chamber, ask me the occasion. As I never love to conceal any thing that afflicts me from a Friend, so I presently told him the Business, That a Lady had commanded me to write her a Treatise in defence of Women. If that be all (said he briskly) I am come to your deliverance; for this very morning have I been at a Conversation, where the Question concerning the Vertues and Vices of that Sex, has been handled as fully as can be desired. Thou appear'st to me, my dear Friend, (said I, embracing him) like my better Genius, and therefore, without any farther Ceremony, sit down, and give me an account of the Conference.

Taking a walk (said he) this Morning in St. James's Park, with several of my Acquaintance, there was one amongst the rest who was all the while, either gazing upon the Ladies as they came by, or speaking with that indifference to us, that

that made us very plainly see, he did not mind the Subject of our Discourse, tho' we talk of all the most considerable things that offer themselves in such Conversations. (A very strange Man this, Madam, who was thinking upon some Mistress, I warrant, when they were raising Taxes, and hunting the Ennuch.) Another, who was a person of excellent Sense, and had a particular Friendship for this, tho' they would often dispute about their several thoughts of Women, in which point they could never agree. (I wonder they should dispute about that, Madam, for the greatest disputes in those cases are, what they do agree.) began to rally him upon this Subject, in which he did so handsomly, that he pleased the rest of the Company very well, without displeasing his friend in the least. *Philomena* (which was the Name of the first *Mistress*) was of the

the other.) (Here, Madam, I must confess, I fancied my Friend put false Names upon me; for besides, that I remember neither of these Families in England, the one you must know, signifies a Woman-hater, and the other, a Woman-lover) cry'd to Misogynes, Tho' I allow you to rally me as much as you please, and am glad of any occasion I can give you, to exercise a Talent you possess in so eminent a degree, yet I hope you do not in earnest think the Conversation of Women so ridiculous as you wou'd make us believe. Ten times worse, *said* Misogynes, than I can represent it; and since we have often had slight skirmishes upon that occasion, and we have now time enough to fight it out, if you have the Courage to lose one Morning's gazing at em, I challenge you to the private Walk by the Canal-side, to defend their Cause, and these Gentlemen,

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if

if they please, shall be our Judges. Tho' I am very unwilling, answered *Philogynes*, to lose a Morning that has call'd out all the best Company of the Town, yet since 'tis in defence of the Ladies, and you so boldly challenge me, I take you at your word, upon condition, that if I get the better in the Judgment of these Gentlemen, you shall engage to be in Love by to-morrow morning. Upon condition, that if I overcome (said *Misogynes*) you will engage to be out of Love by the same time, I agree. That is no equal stake, reply'd *Philogynes*, for 'tis to lay Happiness against Unhappiness; however, I am so well satisfy'd of my Cause, that I will undertake you, even upon those odds.

Upon this agreement we walkt all to the other side of the Park, full of expectation of the event of the Debate;

when we were come thither, we found we had the whole Walk to our selves, and so *Misogynes*, who gave the Challenge, began in this manner.

The *Propagation* of Mankind being the only way to preserve it from Extinction; and the Copulation with Women being the only means that Nature has ordain'd to that end; there is no doubt but all Commonwealths ought to give any reasonable Encouragements to it; I have therefore always admir'd the Wisdom of those Governments that incited, or compelled their Subjects to marry, as a thing so much more necessary to Mankind in general, than pleasing to any one in particular; but that a man shou'd, out of a meer act of Judgment, run after Women, that he shou'd find delight in their company, is so very extraordinary, that the wise men of old thought it hardly possible, other-

therwise they had had no need of making such severe Laws to force 'em to it, as they did.

Your Ladyship, who is so well vers't in Greek and Roman Authors, knows, that amongst the ¹ Spartans, they who liv'd long Batchelours were condemned to ignominious punishments, and debarr'd the priviledges of other Citizens. That the ² Cretans had a Law to compel all the handsomest young Men to marry; as the ³ Thurians had to invite 'em to it, both by Honours and Rewards. That ⁴ Plato ordains, that whoever liv'd a Batchelour to the five and thirtieth year of his Age, should be capable of no Honour in his Commonwealth: And that the ⁵ Romans did not only take all care imaginable, to encourage People to

¹ Plutarch in *V. Licur.* ² Strabo Lib. 10. ³ Diad. Sicul. L. 1. ⁴ Lib. 4. and again L. 6. ⁵ *Aul. Gell.* 7. 1. c. 6. *Sueton.* in *vita August.* *Diad.* in *vita ejusd.* *Lucius Florus.* *Lib.* 4. 59.

Marriage,

Marriage, but frighten'd 'em into it by punishments, if they refused.

Notwithstanding this, had you a design of marrying 'em, I shou'd not altogether so much condemn you ; nay, had you but a design of enjoying 'em without it, there might be somewhat still alledg'd in your excuse. How unjustifiable soever such a design may be, as to the Moral part, the action it self is very agreeable to the Natural. But to pick 'em out only for the benefit of their Conversation, to fall in love with their Understandings, and to leave the company of Wise-Men for Handsom Women, is just the same thing, as if you shou'd chuse rather to eat Jays and Parrots, than Woodcocks and Partridges, because the Feathers of the former make the finer show.

It is a very good, as well as a very general way, to guess at People by the
Company

Company they keep; and thus we may give a great Judgment of the Female Sex, by a view of those with whom they are the most pleas'd of 'our own. Well, let 'em appear then; what do you find? Fine Coats, large Cravat-strings, and good Perriwigs I must own, but for any thing else, they, and their Perriwig Blocks are Criticks alike. 'Tis true, to do 'em justice, they talk most learnedly of Points and Ribbons; have most Mathematical Heads for the crosting of Ladies Topknots, make as considerable Figures, talk as loud, and laugh more than any in Drawing-rooms, and Play-houses; and those who know nothing of their Language, wou'd take 'em, by their Gestures, to be the wisest persons in Christendom; but if unluckily you understand 'em, you will find it only false Fire, and that all this violent laughter is produc'd by no jest.

Then

Then take 'em out of their own Element, begin a Discourse of any thing that is worth knowing, they are dumb; out of Modesty? No; but they hate to talk of things that are *grossier*; and the Pedantry of Scholars, and Gravity of Men of Business, is utterly unfit for a Gentleman.

Were it nothing but the company of such sort of Creatures as these, it wou'd be enough, I shou'd think, to frighten a Man of Sense from 'em. Can you see these Fops, as much as you are us'd to 'em, without laughing? except it rather makes you blush to think you shou'd bring yourself into competition with such Tools as they are. I am far from blaming them for following the Ladies: They avoid the company of Men who despise 'em, for that of Women who admire 'em: Nor do I find fault with the Ladies, for being pleas'd

pleas'd with them; for since Likeness, they say, breeds Love, what wonder is it they are fond of those Men whose Follies make 'em most like themselves; but for a Man who has some pretences to Wit and Learning; for one who might be acceptable to men of Sense, to run after 'em; nay, for a man who spends all the Morning in the study of *Homer* and *Aristotle*, to spend the Afternoon amongst the Impertinencies of Women; puts me in mind of the Mountebanks Stages in *Naples*, where the Jesuites and Jackpuddings entertain the Spectators by turns

'Tis possible, you will say, that all this makes for you; that the faults of your Rivals render your Vertues the more remarkable, and that there is no doubt, but a man of Merit may succeed in any place where a man of no Merit may pretend; but, alas, Sir, you deceive
your

your self very much, if you encourage that Opinion. Had you fit Judges, there is no doubt but you were in the right: But if the fairest Lady in Christendom were amongst the *Indians*, where they paint the Devil of her Colour, do you expect they shou'd do her Beauty Justice? Or if a slender man were amongst the *Muscovites*, do you think they wou'd admire him for being well shap'd, where they thought none but big-belly'd men to be so? Credit me, Sir, a man who leaves his Parts to the Judgment of Women, is very near the same Circumstances: Will you not believe me in that case, because I profess an enmity to 'em? You do well: but will you believe themselves? View all the Town, take good notice: Amongst all the young Heiresses who run away from their Guardians, is there any one who does it with a man of Sense?

Sense? Amongst all those Widows who ruin themselves by second Marriages, is there any one who does it with a man of Sense? Amongst all those Ladies who Cuckold their Husbands, is there any one who does it with a man of Sense? We see 'em do these things every day, with Chaplains, Dancing-masters, Butlers, and Footmen. Who are the men that shew the tender Billets receiv'd? What are they who boast of the Favours of all the finest Women in Town? Are they not the most despicable of Mankind? Are they not such whose Conversation is the jest of men of Sense? And have they above one thing about 'em, that distinguishes 'em from the other Sex?

After all, Sir, are not the Women in the right in this point? Or do they ever shew more Judgment, than when they pitch upon such men? What do they

they look for in a Husband, but one who will admire 'em, who will be govern'd by 'em, and upon whom all their little tricks will pass? And who but Fools are fit for that? What do they propose in a Gallant, but giving 'em Pleasure without Scandal? And to the former part they have a receiv'd notion of the Ability of Fools: Then for the Scandal, who so likely to give none as those men, whom the World will hardly believe were favour'd by 'em, tho' they took their Oaths upon it? For notwithstanding Experience teaches us the contrary, yet People are apt to fancy, a man of Sense must succeed before a Coxcomb; and will rather believe the former are favour'd, tho' they swear they are not; than the latter, tho' they swear they are.

But alas, Sir, men of Sense they think know 'em, and that they take, as well as

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culous.

children, and their Vices odious. 'Tis upon the same account likewise, that to call a man Effeminate, has always been reckon'd such a reproach, and that to say a man is govern'd by a Woman, has been one of the worst Characters you could give of his Understanding.

I see here a dreadful Army, Madam, against us, I ask my friend what these Gentlemen had said upon this Occasion, he told me, Juvenal had written a very severe Satire against Women, which I should see very much to its advantage, if I could get for a Translation of it, with which Mr. Dryden is ready to oblige the World. For Simonides, he told me, he had written Iambicks against em, in which he divides em into ten sorts. The first he said was descended from a Sow, (you will find very Noble Families amongst em, Madam) and she was stutish; The second from a Fox, and she understands

derstands every thing, and has a great deal of good in her, and a great deal of ill too: The third from a Dog, and she is prying about, and snarling at every body: The fourth is made of the Earth, and she understands nothing but how to fill her Belly, and sit by the Fire-side: The fifth of the Sea, and she is changeable and inconstant, sometimes in a calm, and then on a sudden in a storm: The sixth is made of Ashes and a Labouring Ass, (An odd Composition you will say) and she is scarce driven to her business with threatnings or force, but crams her self night and day, and lies with every one that comes; (now whether she takes this Quality of lying with all who come, from the Fathers-side, or the Mothers-side, I cannot absolutely determine.) The seventh was descended from a Polecat, and she is nauseous and stinking: The eighth from a Mare, and she never cares do to
 gnilla) C 2 any

any work, and minds nothing but appearing neat and fine: The ninth from a Monkey, and her ugliness is a jest to every body. The tenth from a Bee, and she makes an excellent Wife. ¹ There is a Story also of this Simonides, that being asked about a Wife, he said, she was the Shipwreck of Man, the Tempest of a House, the Disturber of Rest, the Prison of Life, a daily Punishment, a sumptuous Conflict, a Beast in Company, a necessary Evil. And ² St. Chrysostome, besides the Homily upon the beheading St. John Baptist, which is almost all an Invektive against Women, says in another place, What is a Wife? The Enemy of Love, the inevitable Pain, the necessary Evil, the natural Temptation, a desirable Calamity, a domestical Peril, a pleasing Damage. Thus you see these Antients, Madam, had a very commendable faculty of

¹ Camerar. Hist. Med. L. 3. C. 19. ² Upon the 19th. Chapter of St. Matthew.

calling

calling Names: What think you, might not the Matrons of Billingsgate improve in their Conversation? But it is natural, when People cannot convince our Reason, to endeavour to move our Passions.

I know you will object against these, *Anacreon, Theocritus, Catullus, Tibullus, Ovid, Horace, Propertius*, and all those Poets and Wits, Antient and Modern, who pleas'd themselves whilst they lived in the pursuit of Women, and have render'd themselves immortal after their Death, by the Trophies they rais'd to 'em. 'Tis confess'd, that spending their time upon the Sex, they ought to know 'em best; but on the other side, to excuse their own spending their Time, ought to represent 'em as favourably as possible; and yet, pray what is the account they give us of 'em? Do they not all with one consent complain, either of the Cruelty,

or Falshood of their Mistresses? Are not their Books full of Quarrels, Piques, and Jealoufies? And do they not shew the Levity, Perjury, and Lewdness of the Sex? Does not ¹ *Anacreon*, and a hundred more, tell you, they mind nothing but Wealth? (*This Complaint of the Love of Wealth, and Invectives against it, has been very antient, and very general amongst the Poets; besides this Greek.* ² *Horace*, ³ *Ovid*, ⁴ *Tibullus*, and

¹ Od. 44.

Tis in ipsa

Epica, & c. & c.

Mors affert patrem.

fore enim tutum iter & patens

Converso in pretium deo. Lib. 3. O. 16. speaking of Jupiter and Danae.

² L. 3. El. 8. Ingenium quondam fuerat pretiosius auro;

At namque barbara est grandis, habere nihil.

Ecce recens dives, pario per vulnera censu,

Praefertur nobis, sanguine factus, eques.

Curia pauperibus clausa est. Dai census honores.

V. Amor. & c.

³ L. 2. El. 4. Ad dominam faciles aditus per carmina quero;

At mihi per eadem, & fucinae sunt dona paranda.

Sed precium si grande ferat, custodia vitæ est,

Nec prohibent claves, & canis ipse tunc.

⁴ Pro-

1 *Propertius* made *em* *amongst* the *Ro-*
mans; 2 *Marino*; 3 *Guarini* *among* the *It-*
alians; 4 *Conde de Villa mediana*, and
 5 *Quevedo* *amongst* the *Spaniards*; 6 *Ron-*
sard *among* the *French*; and 7 *Cowley*

L. 3. El. 11. *Nulla est poscendis, nulla est reverentia amoris,*
Aut se qua est precibus, nullitas ipsa intra totum amoris
horum nono vera sua secunda, gloriam, aut
Venit bonos, aut conciliatur amor.

Da te chi se defende? *Anche egli ama la gloria*
Qual posset ferir, e castar? Gio d'oro, e per lo cor
Non atterri, e non guasti? Onde qual honor lo scocca
Chi teco anqua contend? E bella Donna usava
Chi vince non se rend? Stampo pinto mortale
Qual non cade, o non ceda? La dove peni altra punta
Forte cor, salda voglia, in D'imponibile quare si fida
vera fede? Non la spudat e bns

Mar. Rim. par. secunda Canon. 14. L'oro

3 *Le Richesse, li Tesors*

Son insensati Amori Past. Fido. Chor. del Atto 2do.

4 *De tus flechas por ser d'oro*

Ninguna lei se desfiende.

5 *El Rico esta en toda parte*

Siempre a proposito viene.

No ay cosa que se le esconda.

No ay puerta que se le cierra.

6 *Celuy devoit mourir del'Esclat du Tonnerre*

Qui premier decouvrit les Mines de la Terre.

Ronsard. El. 8. 'Tis all against the love of Money.

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amongst

amongst us. For you must know, Madam, these Poets were a sort of People who were much very remarkable for their making large Jaintures; their Estates generally lye upon Parnassus, where Land sets worse than it does in Ireland; Nor do I remember to have read in any History, of Poets who deferr'd the enjoyment of their Mistresses for the drawing of Writings.) Does not ¹ Theocritus make continual Complaints of the Cruelty of his Mistress? Does not ² Catullus tell you, that his *Lesbia* lay with all the Town? and ³ that what any Woman says to her Lover ought to be writ in Wind,

¹ Idyll. 3. 10, 11, 14, 20.

² Illa *Lesbia* quam Catullus amat
Plus quam se atque suos amat omnes,
Nunc in quadriojis, & iugis
Glubit magnavimus Remi nepotes. Catul. 59.

³ — mulier cupido quod dicit amanti,
In vento, & rapida scribere oportet aqua.

or running Streams? Does not ¹ *Tibullus* complain, that he had taught his Mistress to deceive her Guards so long, that she learnt to deceive him too? Does not ² *Ovid* lye at his Mistresses Door all night, whilst an inconsiderable Fellow is got into her Arms? Does not *Horace* complain of the ³ Cruelty of two Mistresses, and the ⁴ Perjury and Inconstancy of three or four more? And does not ⁵ *Propertius*, besides his own *Cynthia's* fallhood, cry out of the In-

¹ *Lib. 1. El. 7.*

Ipse miser docui quo posset ludere patto

Custodes, eben nunc premor arte mea.

² *Lib. 3. L. 11.*

Ergo ego nescio cui quem in complexa tenebas

Excubini clausam seruis ut ante domum.

³ *Lib. 1. Od. 23. L. 3. Od. 10. 26.* ⁴ *Lib. 1. Od. 13.*

Lydia Lib. 2. Od. 8. Barine. Lib. 3. Od. 9. Lydia again
Epod. 15. Neera,

⁵ *Lib. 2. El. 18. upon Cynthia's fallhood. Lib. 3. El. 17.*
De incontinentiâ mulierum.

continence

continence of the Sex in general? I
 know not what your success in Love
 may have been; but till you tell me the
 contrary, I can hardly believe it better
 than these men. For what Qualifica-
 tion can there be to make a Woman
 kind and constant, that they had not?
Anacreon appears to be one of the gayest
 humour'd men that ever was born;
Theocritus the most tender and natural
 in his Poems; *Catullus* was without a
 Rival the greatest Wit of his Age; *Ti-
 bullus* was not only the smoothest, and
 delicatest of the *Roman* Poets, but also
 the most beautiful Person of his time;
Ovid and *Propertius*, as neither of 'em
 wanted Love, so never had any a more
 soft and tender way of expressing it;
 and *Horace*, besides the talent of crying
 up his Mistresses, and pleasing their Va-
 nity that way, had the pleasantest man-
 ner of exposing the Follies of his Rivals,

and

and the severest of revenging the Falsehood or unkindness of his Mistresses, of any man in the World. And yet none of all these cou'd, by their own Confession, keep a Woman to themselves, or even reach 'em cunning enough to jilt 'em so, that they shou'd never find it out; which *Ovid* tells us frankly, was all he desir'd from 'em.

From this, Madam, you may please to observe, that *Jilting* is no such new thing as some people would make us believe, tho' methinks these Poets are dangerous persons to jilt, since 'tis remember'd against their Mistresses, near two thousand years after.

And in effect, what but Ruin and Desolation proceeds from 'em? Who

* See *Lib. 1. Od. 25. Lib. 3. Od. 15. Lib. 4. Od. 13. Epod. 8. 12.*

Non ego ne pecces cum sis formosa, recuso;

Sed ne sis misero scire necesse mihi. Lib. 3. El. 14.

was

was the Betrayer of ¹ *Samson*, but *Dalilah*? Who was the cause of the Destruction of ² *Troy*, but *Helen*? Of ³ *Agamemnon*'s Death, but *Clytemnestra*? Of ⁴ *Hercules*'s, but *Deianira*? Who advis'd the burning of ⁵ *Persepolis*, but *Thais*? Who ruin'd ⁶ *Hannibal*'s Army, but the *Capuan Women*? Who lost ⁷ *Mark Anthony* the World, but *Cleopatra*? Why shou'd I burden you with Instances, when every Country can furnish Examples enow of their own? What made such Confusion in ⁸ *Justinian*'s Court, but *Theodora*? What caus'd the Revolt in the Low Countries, but the Government of the ⁹ *Princes of Parma*? Who made such

¹ *Judges* Ch. 16. ² *V. Homer.* ³ *Velleius Lib. 1.*
Euseb. Chron. Soph. in Electra. Euripid. in Oreste. ⁴ *Ouid.*
Metam. L. 8. ⁵ *Quint. Cur. Lib. 5.* ⁶ *Levie Lib. 3.*
Dec. 3. ⁷ *Plutarch in Vit. Anton.* ⁸ *Procop. Arts.*
⁹ *Strada. Benivoglio. Garnier, &c.*

dread-

dreadful disturbances in ¹ Scotland, as
their Queen *Mary*? And who rais'd
the greatest Persecution for Religion,
that ever *England* saw, but our own
Queen of the same Name?

But certainly they must have some
very great Perfections to make amends
for all these Faults: Well then, let us
see what they are! Let us view these
pleasant Confits that are to make the
Poison go down: Let us enjoy a little
of that Conversation, that is diversitive
enough to make People neglect all
their Danger. Sit in one of their Draw-
ing-Rooms all day; observe the Di-
scourse that passes; is it not a tedious
Repetition of the same Impertinencies
over and over again, to every new Vi-
sitant? and is not one half of that spent
in censuring all the Town? and the o-

Buchan, Knox.

ther

ether half in railing at those who Cen-
 sure? Do they not inveigh against the
 Lampooners, and at the same time talk
 as scandalously as they can write? The
 horrid Affectation, the ridiculous Vani-
 ty, the gross Dissimulation, and the in-
 veterate Malice that appears in all their
 Discourse, are things for which I shou'd
 think all the paint on their Faces cou'd
 not make amends. For my own part,
 I confess, I have been Fool enough to
 be in Love too, and have follow'd Wo-
 men upon that account, but to another
 sort of End, than you say you do:
 But when that End was once satisfy'd,
 to talk with 'em afterwards, was as great
 a penance to me, as it wou'd be to sit
 in a greasie Cooks Shop, when my Belly
 was full.

*This Misogynes is a very rude Fellow,
 and I am sure your Ladyship will be of
 my Opinion, that his last simile was very
 fulsome.*

fulsome. 'Tis a sign he hates Women, for had he convers'd with them, they would have taught him better manners.

But there are doubtless, you will say, Women of Understanding: Pray where are they? Is it your Prudent Woman, your good Housewife, who is plaguing all the World with her Management, and instructing every body how to feed Geese and Capons? Or is it your Politician, who is always full of Business, who carries a Secretary of State's Office in her Head, and is making her deep Observations upon every days News? Or is it your Learned Woman, who runs mad for the love of hard words, who talks a mixt Jargon, or *Lingua Franca*, and has spent a great deal of time to make her capable of talking Nonsense in four or five several Languages? What think you, Sir, do you not wish for your Visitant again, as the

more

more tolerable folly of the two? Do not you think Learning and Politicks become a Woman as ill as riding astride? And had not the Duke of *Brittaine* reason, who thought a Woman knowing enough, when she cou'd distinguish between her Husband's Shirt and his Breeches?

Do not you, in answer to these, fetch me a *Sappho* out of Greece; a *Cornelia*, the Mother of the *Gracchi*, out of *Rome*; an *Anna Maria Schurman* out of *Holland*; and think that in shewing me three Learned Women in three thousand years, you have gain'd your point; and from some few particu- lar Instances, prov'd a general Conclusion: If I shou'd bring you half a dozen Magpies that cou'd talk, and as many Horses that cou'd dance, you wou'd not; I sup-

Essays de Montaigne L. 1. C. 24. Mad. Gournay L'E- galité des deux sexes.

Stom

pose,

pose, for all that, chuse out the one to converse with, or the other to walk a Corant.

But wou'd you see 'em to their best advantage? Wou'd you have their Wit, Courage, and Conduct display'd? Take 'em upon the business of Lust; That can make *Sappho* witty, *Aloisia* Eloquent, a Country-wife Politick; That can humble *Messalina's* Pride to walk the Streets; can make tender *Hippia* endure the Incommodities of a Sea-Voyage, can support the Queen of *Sheba* in a Journey to *Solomon*, and make *Thalestris* search out *Alexander* the Great: In this particular, I must confess, we ought to submit to 'em, and with shame allow 'em the preference. I cannot reflect upon the Stories of *Semiramis* lying with all the handsomest men in

1st V. Journal. 6. Sat. 2nd King. 10. 2nd Chron. 9. 1st Quint. 2nd Car. L. 6. 1st Diod. Sicul. C. 2.

D

her

her Army, and putting 'em to Death afterwards; of her offering her Son the last Favour; of *Messalina* the Empress prostituting her self in the publick Stews; and of Queen *Joan* of *Naples* providing a Bath under her Window, where she might see all the lustiest young men naked, and take her choice out of 'em, without such an admiration as their Heroick Actions deserve. *Sappho*, as she was one of the wittiest Women that ever the World bred, so she thought with Reason it would be expected she shou'd make some additions to a Science in which all Woman-kind had been so successful: What does she do then? Not content with our Sex, she begins Amours with her own, and teaches us a new sort of Sin.

Juvén. 6. Sat. This Bath is now shewn in the ruins of her Palace, a little way out of the Town of *Naples*. *Lilius Giraldu* *Dist. 9. de Poetis.*

that

that was follow'd not only in *Larion's* time, but is practis'd frequently in *Turkey* at this day. You cannot but be sensible, Sir, that there is no necessity of going so far for Instances of their Lewdness, and were it civil to quote the Lampoons, or write the Amours of our own Time, we might be furnish'd with Examples erow nearer home.

Here, Madam, I cou'd not forbear telling my Friend, that his Disputant grew Scurrilous. - He told me, considering him as a Woman-hater, he thought 'twas no more than his Character requir'd; and that if I compar'd his Discourse with what others had said against 'em, I shou'd think him a very well-bred Man.

After this to talk of their Levity or Babbling, what were it but trifling? All the Lovers and Poets who have had any

¹ See his Dialogue between *Cleonymus* and *Isana*.

² See *Tavernier's Travels*.

thing to do with 'em, can furnish themselves with Instances enow of the first; and any man who will give himself the trouble of reading any one History, shall find Instances enow of the other, if his own Wisdom has hinder'd him from making 'em at his own cost.

¹ There being a Senate call'd in *Rome*, upon some very extraordinary occasion, one of the Senators was desir'd by his Wife to tell her what it was; he reply'd, he was oblig'd to Secrecy; she swears it shall never be known to any one by her means; upon that promise he informs her, that there was a Lark seen flying over the Senate-House with a Golden Helmet on his Head, and a Spear in one of his Claws, and that they had thereupon call'd the Southsayers together, to know what it portended. No

Plutarch de Gerni.

quid

Q

sooner

sooner was the Husband gone, but the Wife tells it, under a Vow of Secrecy too, to her Maid; she to another who was her fellow Servant, who told it to her Lover; so that, to be short, it ran so fast, that as soon as the Senator came into the Market-place, one took him aside, and told it him for a great Secret; away goes he, and tells his Wife she had undone him, in divulging what he had trusted with her: She denies it with a true feminine Impudence: How cou'd it come to be known then? *says he.* Alas (*reply'd she*) are there not three hundred Senators, and might it not come from any of 'em, as well as you? No, *says he,* for I invented it on a sudden to satisfy your Curiosity, and thus had I been serv'd, if I had trusted you with the Secret. 'Tis such another Story they tell us of young *Papirius* to his Mother, who asking him what had been debated that

Morning in the Senate, told her, they were making a Law for men to have plurality of Wives. But it is somewhat a more Tragical Relation *Plutarch* gives of *Fulvia*. *Augustus* complain'd to him, that he was dissatisfy'd with what he had done, in adopting *Livia's* Sons, and disinheriting his own Nephews; *Fulvia* goes home, and tells it his Wife, she tells it to the Empress, who upbraids the Emperour with it. *Augustus*, when he saw *Fulvius* next, check'd him for it, by which he perceiv'd himself ruin'd, and therefore went immediately, told his Wife what she had done, and that he resolv'd to stab himself; But certainly the Wives answer was very sufficient; Nor did you deserve less, said she, who having liv'd so long with me, did not know I cou'd not keep a Secret.

But omitting these, whose Actions are recorded to their Infamy, let us see a little

little of those who are quited as the Glories of their Sex. And who more cry'd up amongst 'em than ¹ *Judith*? What Action more celebrated than her murdering *Olofernes*, when he had treat- ed her with all the Kindness and Respect imaginable in his Tent? For my part, I must own my Vertue does not arrive to so high a pitch; and shou'd rather have suffer'd my Town to have been ruin'd, than have been guilty of an Action that appears to me so barbarous; but I confess that of ² *Jaël* is yet worse, to in- vite a man into her Tent, promise him Protection, and when he had trusted his Life in her Hands, to murder him whilst he was asleep. What shall we say to *Penelope*, who is instanc'd as a Pattern of Chastity, and Conjugal Love? I

¹ *Jud. C. 13.* ² *Judges C. 4. v. 17.*

will not with ¹ *Ovid* and ² *Virgil* (if the *Priapeia* are his) make malicious Reflections upon her trying her Lovers strength in a Bow; but take the Story as it lies in the *Odysses*, I am sure she wou'd hardly pass for such a Saint in our days; and if a Lady had her House full of Lovers for twenty years of her Husband's absence, and if her Husband were forc'd to fight all those before he cou'd have his Wife again, 'tis possible the Lam-

*Penelope vires juvenum, tentabat in arcu,
Qui latius argueres, cornuus arcus erat.*

Ovid Amor. L. 1. El. 8.

*Ad vetulam tamen ille suam (speaking of Ulysses)
properabat, & omnis*

Mens erat in cunno, Penelopea tuo.

Qua sic casta manes, ut jam convivium visas,

Uq; futurorum sit tua plena domus.

E quibus ut scires quicumque valentior esset,

Hæc es ad arretitos verba locuta procos:

Nemo meo melius nervum tendebat Ulyssæ,

Sive illi laterum, seu fuit artis opus.

Qui quoniam periit, modo vos intendite: qualem

Esse virum sciero, vir sit ut ille meus. Priapeia.

pooners

pooners of the Town, wou'd not have represented her Case so favourably as *Homer* has done. But what shall we say to ¹ *Lycophron* even amongst the *Greeks*, who speaks of her as a most profligate sort of Woman, or to ² *Duris Samius* who asserts her to have been so very common as to have lain with all Comers during her Husband's absence, from whose promiscuous Copulations *Pan* was born, and therefore took the Name. (*Pan*, your Ladyship knows in Greek signifies *All*.) For *Lucretia* I shall not insinuate, as a ³ great Wit seems to do, that she stabb'd her self, rather than return to the Embraces of a Husband, after having been so much better pleas'd by a Gallant; but if she were one who valu'd her

¹ *V. Domin. in Ovid. El. 8. L. 1.* See also *Seneca's Epistles.* ² *Lilius Giral. Hist. Deorum Gent. Pan.* ³ Sir Charles Sidley in the Translation of the 8th. Elegy of the 1st Book of *Ovid.*

Chastity

Chastity so much, and her Life so little, as they wou'd make us believe, 'tis somewhat odd that she shou'd rather let Torquis enjoy her alive, than a Slave lye in the Bed with her when she was dead; and that she shou'd chuse to commit the Sin, rather than bear the Shame.

But let us forgive 'em all these things I have mention'd; and since *Le Censeur* assures us, that there is no Beauty in a Woman, but what is a sign of some Vice; let us attribute it to Nature's fault, not theirs; and reckon that the more vicious they are, the nearer they come to the perfection of the Sex; and indeed, not spending much time in their Conversations, I will pardon 'em all their Levity, Babling, Malice, and Impertinence; and, being unmarried, shall not be so severe upon their Lusts and Adul-

eries; provided they will stop there. Let *Helen* run away from her Husband with a handsomer man; but let her not suffer all *Troy* to be ruin'd for the keeping her there: Let *Clytemnestra* lye with another man, during her Husband's absence; but let her not murder him for it when he comes home: Let ¹ *Semiramis* make use of all the handsomest Fellows of her Army; but let her not put 'em to death for fear they should tell tales: and tho' I wou'd forgive her, yet her own Sex wou'd never pardon her being the first maker of ² Eunuchs: Let *Phaedra* and *Fausta* invite their Husbands Sons to supply their Fathers defects; but let 'em not accuse 'em, and have 'em put to death for refusing: Let *Joan* of *Naples* make use of all the men in her Kingdom; but let her not strangle her

¹ *Diodor. Sicul. L. 2.* ² *Ammian. Marcellin. Lib. 14.*

Husband

Husband for his imperfections in a point that he cou'd not help: That Cruelty and Barbarity, I confess, is what provokes me so much against the Sex: I can see *Tibullus's* Mistress jilt him, for a Fool who is not half so handsome; I can see *Ovid* waiting all night at his Mistress's Door, whilst another man is in her Arms; and I can see half a score Impertinent Women plaguing you with nonsensical Stories, and be very well diverted all the while: but I confess I cannot bear of *Medea's* cutting her Brother in pieces, and strewing his Limbs in the way to stop her pursuing Father, without horror and dread; nor of her treating her own Children after the same manner, to revenge her self upon *Jafson*, without a like emotion: I know not how other People may bear such things; but for my part, when I see all the Murders and Barbarities they commit,

Insolent

to

to revenge themselves on their uncon-
stant Lovers, to get rid of their Hus-
bands for some one they like better, or
to prevent the discovery of their Lewd-
ness; but my Hair stands on end, my
Blood shrinks, and I am possess'd with
an utter detestation of the Sex. Go but
one Circuit with the Judges here in *Eng-
land*; observe how many Women are
condemn'd for killing their Bastard
Children; and tell me if you think their
Cruelties can be equal'd; or whether
you think those who commit such Acti-
ons fit for your, or for any Civil Con-
versation. But I see by your looks
you are convinc'd, I see you abandon
your Cause, and I shall cease to expose
any farther a Sex, of whose Patronage
you seem already asham'd.

*Here Misogynes left off, and Phylogy-
nes began to answer him; But I must beg
your pardon, Sir, said my Friend, for
my*

my time is come, and I must necessarily be gone. The Devil you shall, *said I*; you wou'd engage me in a pretty Affair; I promise a Lady a Defence of her Sex, and you will make me send her a Satyr against it. Truly, my dear Friend, *said he*, I design'd to have told you all, but 'tis later than I thought, and I have Business waits for me. No Business, *said I*, can be so considerable to you, as the satisfying a fair Lady is to me, therefore sit down, and bring me fairly off what you have told me already, or you and I shall be Friends no longer. After all, Madam, to tell you the truth, tho' there is no great matter in this speech of Misogynes, yet I can hardly believe *he made it upon a sudden*; 'tis possible tho' they two having discours'd the matter as they told us before; might have provided themselves each with Arguments. But supposing that, I can scarce believe, one man

wou'd

would be suffer'd to talk so long without interruption; at least I am sure, some who we know were none of the Company. But 'tis possible, that he who told me, might leave out all that was spoke by others, for brevity sake, being as you see in haste.

If you are as apt to be mistaken in your Judgment of Things as of Looks (*reply'd Philogynes*) 'tis no wonder you shou'd make such strange Conclusions. Whatever seriousness you may see in my Face, does not, I'll assure you, proceed from any distrust of my Cause, but an astonishment at what strange Arguments the Invention of man can suggest against the best things that are. I say, the Invention of man, for I am far from believing you, in earnest in this point; I have too just an opinion of *Misogynes* to think he does any thing but put on this humour for a tryal of skill; and I no more believe you a ha-
ter

ter of Women, for the Invective you have made against 'em, than I believe *Erasmus* a lover of Folly, for the *Encomium* he has writ upon it. If you have therefore any thing more to urge, forbear it not upon any suppos'd Conviction you see in my Countenance; for, notwithstanding that I think you have handled the Subject as fully as any one who has undertaken it, yet I'll assure you I cannot submit to your Arguments; and therefore am very ready to hear any thing you have further to urge. No, says *Misogynes*, I am sensible I have troubled the Company long enough about a trifle, and 'tis very fit you shou'd have your turn of speaking now. Part of the Company was already convinc'd by his Arguments, the other part thought he had said as much as the matter wou'd bear, and therefore both agreed in desiring *Philogynes* to speak what he had

had to say, which he did in this man-
ner.

I confess, Sir (said he smiling) when I saw the Associates you allotted me at first, I began to despair of my Cause; I own I was ashamed of my Company, and resolv'd to pack up Baggage instantly, and quit a Trade in which none but Fops and Fools were engag'd; But when I saw the Anacreons, the Ovids, and all the Wits, Ancient and Modern, in the same circumstances, I soon took Heart again. Courage, said I, the Business is not so bad as I thought, and 'tis possible his Heart may relent, and allow us some better Company than he condemn'd us to at first. At least, thought I, 'tis a Folly to converse with Women, 'tis some comfort that he owns it to be a Folly of which the greatest Wits of the World have been guilty before us; And when I saw all Greece, and the

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greater

greater part of *Asia* venturing their Lives for one Woman, I thought I had somewhat the advantage of them, whilst I ventur'd nothing but my Rethorick for 'em altogether. And when you nam'd *Samson*, *Achilles*, *Annibal*, and *Mark Anthony*, I enquir'd who those Gentlemen were; for certainly, thought I, if they were such brave men, and great Soldiers, as I have heard 'em represented, we have no reason to despair of the Victory when we have them to lead us on.

You might have spoken more generally of 'em too, if you had pleas'd; you might have told us, that there never was a great Soldier who was not as famous for his Amours, as his Battles; that a Poet was scarce thought free of his Trade, who had not paid some Duties to Love; and you might have

* Cowley's Preface.

added to these all the Wise-men and Philosophers of the World; You might have inform'd us, that *David*, tho' a man after God's own Heart, was not contented without some share in the Womens. That *Solomon*, who knew the Vertue of every Plant, from the Cedar of *Libanus*, to the Hysop that grows upon the Wall, took as much pains to have as general a knowledge of the Ladies. That ¹ *Socrates*, who was the ugliest as well as the wisest man of his time, wou'd in spite of Nature aim at Love too, and, not terrify'd by one ill Wife, wou'd try to mend his hand in another. That ¹ *Plato*, whom Antiquity has call'd Divine, did not spend all his time in erecting Commonwealths, but that some of it was bestow'd upon the *Xantippe's* and *Archéanassa's*. That ¹ *Aristo-*

¹ For these three Philos. see *Diog. Laertius* in their Lives.

tle, whom *Philip* made Governour to *Alexander*, made himself a Slave to his Mistress; that this was not an effect of his Passion alone, but of his Reason; That he said Love was not only upon the account of Copulation but Philosophy; and commands his Wise-man to be in Love, before he bids him meddle with the Commonwealth. And in fine, that this great man, who fathom'd all Arts and Sciences, who has given us the best Rules of Philosophy, Politicks, Poetry, &c. did also not think it unbecoming his Gravity to write one Treatise of Love, and four Amatory Theses. You might have mingl'd Sacred Story with Profane. You might have told us that *St. Peter* was married; that *St. Paul* defended the leading about a Sister; that

¹ Ένας δὲ ὁ δὲ ἔργον μὴ μόνον σωσιᾶς ἀλλὰ καὶ φιλοσοφίας, καὶ ἱεροδοτοῦ δὲ τὸ σπέρν, καὶ πολλοῦσι δὲ: *Diog. Laert. in Vit. Aristot.*

we owe one of the most celebrated ¹ Fathers of the Church to the Endeavours and Conversion of a Woman; and that St. *Jerom* had so great an esteem for the Sex, as to dedicate a great part of his Works to some of 'em. You might have added to these a thousand more, which you see I purposely omit to avoid Prolixity, and mention none but whom you will allow to be the most celebrated of their profession, without doing your Cause any injury in the least; for after all, it is but shewing us a Drawing Room of Fops, reading a Dialogue out of *Lucian*, seeing a Scene of a Play, quoting a Sentence out of *Solomon's* Proverbs, searching all History for two or three ill Women, and the business is done, the Cause is gain'd, let the Trumpets sound, and *To Pæan* be sung for the Victory.

¹ St. *Austin* converted by his Mother.

I am sorry, Sir, that I cannot be as civil to you, as you have been to me; It goes against my Conscience to place you with so bad Company, considering with what you have obliged me; and of those few great men whom you have seduc'd to your Party, I am concern'd that I must take the better part from you. I fancy, after what I have already said of *Solomon*, after reflecting upon his History, you cannot think him a true Friend to your Cause; and therefore will not I hope depend too much upon him. I shall say nothing of his Wives and Concubines, I shall not as much as mention his *Canticles*, which ¹ *Grotius*,

¹ *Est autem*—— It is a Dialogue between *Solomon* and the King of *Egypt*'s Daughter; two Chorus's, one of young Men, the other of Virgins, who lay near the Bed-chamber, speaking between. The Nuptial Secrets lye hid here under modest words, which was the Cause the ancient *Hebrews* wou'd not suffer this Book to be read, but by those who were near Marriage. *Grotius* upon the *Canticles*.

as well as I, affirms to be a Love-Poem, and which ¹ *Rapin* reckons both the first and best of Pastorals; but I shall attack you at your own Weapon; I shall oppose Proverb against Proverb; if he has been severe in 'em upon ill Women, whose Cause I do not undertake, he has spoken as favourably of the ² Wife and the Good, for whom we appear; in like manner, if *Euripides* has represented Women so in his Tragedies, as to get the Name of the Woman-hater, I appeal from his Writings to his Life and Conversation, which shew him far otherwise. If *Simonides* gives you severe Characters of several Women, he gives you one at last that makes amends for all; one in whom no fault can be found; and if you think that is not enough to take him off from your party,

¹ *Rapin de Carminis Pastoralis.* ² The last Chapter of *Proverbs*, and in several other places.

if you are still so very fond of him, we will tell you, that Men who are deform'd and ugly, as ¹ *Simonides* was, naturally declare themselves Enemies to Women; because they fancy Women are Enemies to them; and upon that account, not upon the account of his Wit, we will allow him to you. As for *St. Chrysostom*, tho' we have all the respect imaginable for a Father of the Church, and upon that account shall not enter into the Merits of the Cause betwixt ² him and the Empress *Eudoxia*; yet this we shall say, Sir, that as Fathers of the Church are Subject to Passions, as well as other men; so it is no wonder that a man, who is us'd very ill by one Woman, and converses with few else, shou'd conclude 'em all alike. Thus after having taken two of your Patriots

¹ *Girald. in vit. Simonidis. Plutarch in vit. Themistoclis.* ² *V. Socrat. Schol. Socrat. Evagr.* who ever is to

from you, and if not taken, at least disabled the other two from being very credible Witnesses, you are reduc'd to *Lucian* and *Juvenal*. For the former, if I shou'd quote you what the old Fathers say of him, if I shou'd tell you, that he did not only abuse the Christian Religion, but even his own; that he rallied all the Philosophers, Orators, and Historians of his time; that not content with that, he falls foul upon those his own Religion taught him to worship as Gods; I fancy you wou'd not think what such a man says of any great weight; but truly, Sir, there is no need of that in this case; What does this *Lucian* do, pray? Why he describes the *Laws* Gripping, Covetous, and encouraging their Daughters in Lewdness, his *Curtisans* False, Jilting, and true

¹ See the Dialogues of the *Curtisans*.

Curtisians throughout. And what of all this, pray? what does this make for you? 'Tis not the Cause of Bawds, or Curtisians that we undertake; tho' even amongst them he represents a great part Easie, Loving, good-natur'd Fools, and us'd accordingly by their Lovers. But does *Lucian* pretend that there are no good Women? Does he fall upon the Sex in general? or does not he bring in *Charicles* in one place defending 'em, and does not he make the greatest Encomium that can be of *Panthæa* in another, and speak with abundance of esteem of several other Women in the same? And if he does introduce *Callistratides* in one of his Dialogues railing at the Sex in opposition to *Charicles*, he does it in the defence of a Sin, which I am sure you will scarce think it civil to

: In the Dialogue of Love.

name

name. What shall we say to *Juvenal*, but what *Plato* did to *Xenocrates*, bid him Sacrifice to the Graces. He is always Violent, always Declaiming, always in a Passion; and what wonder if he falls upon the Women in one of his Fits? After all, you will make no great matter of him; for if he has writ one Satyr upon the Women, he has writ fifteen upon the Men. For the Comick Poets and Satyrists, whom you mention in general, when you name 'em in particular, I shall give 'em particular answers. And now truly, Sir, see your self reduc'd to a miserable Equipage; some old Husbands, and jilted Lovers; some men with ill Faces, and worse Meens, may possibly stick to you still; but that is all; I am sorry to see a man so well made, of so much Wit, and who has been so successful amongst the Ladies, rank himself with such a Tribe; but you do

do it, I suppose, by way of variety only; and so let *Misogynes* appear, at the Head of his Regiment, that makes a worse Figure than Sir *John Falstaffe's*; let 'em be encourag'd with stumm'd Wine and muddy Ale; let 'em give Fire to their Mundungus, and so let the battel begin, whilst we with all the Heroes, Wits, and Philosophers, see how we can defend the Cause we have undertaken.

I am sensible, Sir, that I have broken the order of your Discourse, and I beg your Pardon for it; But I thought it was necessary to distinguish our Enemies from our Friends, before the Armies joyn'd, that so we might know whom to attack, and whom to spare; and having done that, I shall now confine my self to your Method, and follow the Course that you please to lead me.

Though

Though I perfectly agree with you in the esteem of the Laws made for the encouragement of Marriage, and consequently cannot but regret the want of 'em amongst our selves; yet I must beg your Pardon, Sir, if I wholly dissent from you, in the inference you would draw from it; For tis very apparent to me, and to any unbiass'd Person else, I suppose, that those Laws were never made, as you fancy, for the forcing men to the Love of Women, to which all Countries were naturally enough enclined; but for the restraining 'em to particulars; that whilst they follow'd the general pleasures of the Sex, they might not lose the useful part, which was the Procreation of Children. Had there been so few Vertues amongst 'em, as you please to imagine, there had been no need of this; When we have but one

one Dish of Meat that we like; we fall upon that without any deliberation; but when the fancy is distracted with variety of Dainties, we often lose more time in the making our choice, than would otherwise be requisite to the satisfying our Appetites.

'Tis true, Sir, it is a very good way to judge of People by the Company they are fond of; but 'tis not a certain way to judge of People by the Company that is fond of them. There was a Taylor in love with Queen *Elizabeth*, but it does not necessarily follow that Queen *Elizabeth* was in love with a Taylor. If there are Fops, if there are ridiculous Fellows who follow the Ladies, before we run down the Ladies for it, let us see if they do not laugh at 'em, as well as we our selves. And I cannot think their pursuing 'em any reason at all for Men of sense to avoid 'em.

'em. You would think it very hard, that *Alexander* and *Cæsar* should quit the Art of War, because some *Thrafsos* and bragging Bullies pretended to it as well as they; and *Virgil* and *Horace* would take it very ill, that you shou'd damn all sorts of Poetry, because of the *Banius's* and *Mævius's*, who set up for it; and whatever reason you wou'd give against the being a Minister of State, I dare say Sir *Politick Woudbee's* aiming at it, wou'd be none. (Here *Philology* seems to me not to understand the right use of that considerable part of Mankind call'd Fools; For it is only the Half Wit that is intolerable, and a true Fool, is next a true Wit the best Company in the World; for as a Noble Author has extreamly well observ'd,

*Wit, like Terce Claret, when't begins to pall,
Neglected lies, and's of no use at all;*

But

But in its full perfection of Decay, it
Turns Vinegar, and comes again in Play.

After this I need not tell you, Sir,
that 'tis very ill judging of People by
their outside; and as I laugh at those
who like a Man only for his being well
dress'd, so I fancy you will allow them
to be as ridiculous, who run him down
only for the same reason. It was ob-
jected against ¹ Aristotle and ² Cicero,
that they were too sumptuous in their
Apparel, and overcurious in their Dress,
and without doubt there were deep
Cricks in those times, said they
minded nothing but making them-
selves fine; who yet, without any of-
fence to their Learning, we may sup-
pose could not give so good an ac-
count of their Studies, as these two
great Men have done of theirs.

¹ Diogenes Laertius in vit. Aristot. ² Plutarch in
vit. Ciceronis. ³ See Verres's Jest upon Cicero for his
Effaminacy. Plut.

(Courage!

(*Courage! there are two good Precedents for the Beaux.*)

After all, Sir, I know there are a great many of these gay Coxcombs, of these eternal pretenders to Love; and I have nothing to say in their behaves; let 'em e'en shift for themselves amongst the *Thrafoes*, and *Bavius's*. But they do not only pretend (you say) they are successful too; 'Tis very possible, Sir; I do not know but there may be Fools enow of the other Sex, to like the Fools of ours. But it is with the best sort of Women too (you say) that they succeed. And who tells you so, pray? They themselves. I swear, Sir (though I have a very great esteem for those Gentlemen) yet I must beg their Pardon for my faith in this point; I can never think a Woman whose Wit we all allow, can be fond of a Man whose Folly

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we

we all see: On the other side, I know how natural it is, for every one to avoid contempt; and when a man is despis'd in one place, what so reasonable as to make you believe he is esteem'd in another. And I hope the Gentlemen themselves will take it for a Compliment, when I tell 'em I do not believe a word they say in this point; since certainly a Man of Honour wou'd rather of the two, tell a Lye to the prejudice of a Woman who uses him ill, than a truth to the utter ruine of one who grants him all the favours he can ask.

But let us judge 'em by their Actions say you! Do not most of the young Heiresses run away with pitiful Fellows? If they do, Sir, it should rather deserve your Pity than your Anger; or if you must be angry, be angry with the Guardians whose severity frighten 'em away, and yet hinder

ders 'em the sight of any Men of merit to run away with. 'Tis no wonder that one who has never seen any Town, but where he was born, should think that the finest in the World; and you cannot blame a Woman for being in Love with a Man who does not deserve her, if she never saw any who did. All that we can reasonably expect in that point is, that she shou'd make some satisfaction when she sees the World better; and if she shews her contempt of her Choice then, 'tis as much (if not more) than can be required. In like manner you cannot say a Widow makes an ill Choice, except you prove she was offer'd a better. If a Man, who is obliged to ride a Journey, does it upon an ill Horse, you will be very well satisfy'd certainly, when he tells you, 'tis the best he cou'd get. (*I confess, Madam, this*

seems to me but a very indifferent excuse for the Widows ; for he wou'd make us believe, 'tis but next Oars with 'em ; and so I told my Friend ; but he reply'd, I must consider, 'tis only those Widows who make an ill Choice, about which he is to speak ; and as he cannot say of them, as of the young Maids, that it was for want of seeing the World ; so they must be contented with this excuse, or make a better for themselves.) For the Wives, who you say Cuckold their Husbands, there may be somewhat more to be said. Modesty being almost an inseparable Quality of wit, there is no wonder that a Man who is possess'd of that, should so seldom succeed in these Undertakings. Whilst Fools, by their natural impudence push on the thing ; and Married Women are a sort of Forts that are sooner taken by Storm than Treaty. So that
this

this shews rather the great confidence of the Man, than the little judgment of the Woman; who 'tis forty to one had much rather a Man of sense was possess'd of her, if he wou'd take the same methods to gain her as the other had done.

(After all, Madam, I think none of these Excuses Extraordinary; therefore if I were worthy to advise the Ladies, they shou'd rather make use of Men of Wit in all these Capacities, than put their Friends to the trouble of inventing such pitiful defences for 'em.)

Now, Sir, as I cannot see any reason why Women should naturally love Fools, more then Men of Wit, so I shall very hardly be brought to believe they do. In a Husband I suppose they propose a Man whose Conversation shall be agreeable as well as his Person; and who shall have wit,

to entertain 'em, as well as wisdom to direct 'em; and in whom can this be found, but in Men of the best Sense? If in a Gallant, as you say, they propose Pleasure without scandal, 'tis very hard the heat that warms a Man's Brain, should so entirely settle there, as to render him incapable of pleasing 'em otherways; though 'tis possible, by reason of his having variety of thoughts to divert him, he may not give himself so entirely up to those pleasures, as People less capable of thinking do: and for the scandal, who so proper to hinder that, as those who have prudence to mannage things so as not to be found out, and wit enough to turn it off if they are? Whilst a Fool by his want of Sense shall quickly make the thing publick, if there be an Intrigue, or by his vanity brag of one, though there be none. Add to this,

this, that when a Woman seems pleas'd with a Man of wit, every body is apt to attribute it to the pleasure of his Conversation; whereas, when she is fond of a Man, in whom we can see nothing to be lik'd, we naturally suppose she likes him for something that we do not see: and though 'tis possible it may be only want of Judgment in the Lady, yet the world is apt to Compliment her Understanding in that Case, to the prejudice of her Reputation. And to conclude, Sir, though I do not believe all those Men successful who say they are not, yet I am very much inclined to believe all those Men not to be successful, who say they are.

For your Examples of Women Haters, I have sufficiently I think reply'd to them already; and for your other Arguments, if it be an affront to call

a Man effeminate, I hope you do not think it any great Compliment to tell a Woman she is Masculine; and had that Argument been urg'd against you, I dare answer for you, you wou'd have said, that that only proved the Perfections of the Sexes different; and as Man was made for the ruder Labours, it was requisite he should be strong and course; and the Women, being made for the easier things, ought to be soft, tender, and delicate: And as for Mens being govern'd by their Wives, tho' the being hector'd by 'em is not so commendable; yet it ¹ was observ'd by ² Cato of the Romans, that they govern'd all the World, and that their Wives govern'd them: Amongst the ³ Assyrians it was a Custom intro-

¹ V. Alex, ab Alex. L. 4. C. 8, ² Plutarch in vit. Cato. ³ V. Leges Connubiales.

duc'd by *Semiramis*, (who had Ruled that Kingdom with so much Glory) that the Wives shou'd have Dominion over the Husbands; The same Custom prevail'd likewise among the ⁴ *Sauromatæ*; and the ⁵ *Egyptians* had an Express Law to that purpose. We know how much the ⁶ *Spartans* (the bravest Men of the world) were Com-manded by their Wives, and that all the care and management of Dome-stick Affairs was committed to them. So that I can not imagine how a thing shou'd be so very scandalous, that was practis'd by most of the bravest Peo-ple under the Sun.

Here are very good Precedents for Married Women, which it is to be hoped they will lay up in their hearts, and pra-ctice in their Lives and Conversations.

⁴ *Nicholus* *æd* 1367, and from him *Stobæus* *Serm.* 42. ⁵ *Din-dr.* *Sicil.* *L.* 1. ⁶ *Aristot.* *Politico.* *L.* 2. *Cap.* 7. *E* *æd* 1367

I have

I have as great a veneration for those Poets you mention, as any Man can; and upon that account I shall not believe all the ill they say of their Mistresses, because I suppose they would not have me: As I have been a Lover my self, so I know very well that People are apt in those Cases to take suspicions for realities, and surmises for matter of fact. Does not *Aureng-zebe* call *Indamora* Faithless, and Ingrate? and yet I believe he wou'd be very angry that you shou'd call her so too; and wou'd not any one who came in when he was in one of his rants, conclude, a Man who loved so well, would not be enrag'd against a Mistress at that rate, unless her falsehood was very apparent? And yet when we come to examine the Cause

? See the Tragedy by Mr. Dryden.

of this disorder, what is it, but *Morats* giving him his Life at her request, or his leaning upon her Lap when he dyed. I rather mention this than any of the Poets you spoke of, not only because all the Motions and Passions of a Lover are described with as much Art and Delicacy, as in any of those Ancients, but also, that seeing the whole business before you, you may judge of every little cause of his disorder, as well as he himself, which in Odes and Elegies you cannot do; You see the Lover there in a fury, but what cause he has to be so, there is no body to tell you, but he who is in it. Add to this, that a Man often feigns jealousy of his Mistress, to hinder her from being so of him, and will upbraid her falsehood to defend his own. (*That is a thing now I confess, Madam, which I can hardly believe.*) And it is evident, they

they had not really any such bad Opinion of Women, since with all this they did not cease to run after 'em. However, if you think these general Answers not sufficient; let us see what we can say to particulars. For the Complaints of Cruelty and Scorn; I look upon 'em as things of course, and therefore shall say nothing to 'em. If *Anacreon's* Mistress did ask him nothing but money; why did he chuse one whose necessities drove her upon it. And if other Men have made complaints of the Womens minding wealth more than Love; I desire to know whether Women have not as much reason to make the same Complaints of the Men. And for those who talk of their Mistresses inconstancy, let us see first whether they were Constant to them. For *Ovid*, he does not pretend to put it upon you, but

but complains in ¹ one place of his being in Love with two at once, and tells you frankly in ² another, that he was in Love with all the Town. For *Horace*, *Suetonius*, (or who ever it was that writ his Life) informs you that he was intemperately given to Women; and what wonder then, that a Man who try'd so many, shou'd find one or two false. *Tibullus* had two ³ Mistresses whom he Celebrates by name, and there are some more Elegies that it does not appear whether they are writ to them or others; and tho' he tells, us the ⁴ Report was that his Mistress was kind to other men; yet the Report gave him so much torment, that he desired it should be stifled; if

[¹Eleg. 1 L. 10. 1. ²Eleg. 4. L. 1. 3 *Delia*. *Nemesius*

⁴ *Rumor ait crebra nostram peccasse putam,
Quid miserum torques Rumor acerbe tace.*

there-

therefore you have any friendship for him, endeavour to fulfil his desire in that point. For *Propertius*, besides his ³ intemperate Love of all Women, he tells you his ⁴ Mistress caught him with two Wenchcs at the same time; and confesses that he rails at the incontinence of Women, only because she upbraided him with his. Thus whatever qualifications those Great Men had, Constancy you see was none; and tho' we allow you, each of 'em had merit enough for any one Woman, yet one Man can hardly have enough for half a score.

Now if Ruine and Desolation has come to Great Men, and States, from Women, it shew'd they had a good Opinion of the Sex in general, that

³ *Aspice uti calo modo Sol, modo Luna ministrat,
Sic etiam nobis una puella parum.* 2 Lib. El. 18.

⁴ Lib. 4. El. 9.

they

they wou'd suffer for 'em; and had they not been sensible the greatest part were good, they cou'd never have been impos'd upon by the bad. Then as for those Ill Women whom you have mention'd, as I suppose you will not undertake to defend all the Actions of Tyrants, and Murderers; so I do not think my self at all obliged to defend all the Women who have been guilty of some of their Crimes. The Dispute is not whether there have been any Ill Women in the world, but whether there are not more Good. And when I have told you that the same Book that condemns *Dalilah*, cries up *Deborah*, and *Jael*; That if *Homer* has represented *Helen* guilty of some faults (for you will see that *Homer* does not represent her Cause so violently bad) he tells us of *Hecuba*, and *Andromache*, and a thousand others who were very good ones;

ones; That if *Clytemnestra* was false to *Agamemnon*, *Penelope* was as Famous for her Truth to *Ulysses*; and so put you Example against Example, which I forbear to do, only because it is so very easie; should I, I say, do but this, you cou'd not complain that your Arguments were unanswer'd. But truly, Sir, we might carry the thing much farther; we might defend some of those Women you mention'd, and excuse the rest. For *Dalilah* I shall say nothing, out of respect to the Scripture, that represents her as an Ill Woman; 'tis possible, were she alive, she might tell you in her own defence, that what account you have of her, is from her profest Enemies: That however taking the thing as they tell it; if she did commit a piece of treachery, it was against an Enemy of her Country; and that it was very hard she should be
so

so much run down for the same thing they have so much admired in *Jael* and *Judith*, as well as every body else did in *Marcus Brutus*; she would perhaps push her defence further, and tell you, that tho' she deliver'd *Samson* to the *Philistias* to be kept Prisoner, yet she neither drove a Nail through his head, nor cut it off. But for *Helen*, give me leave to tell you, 'tis a great dispute amongst the Historians, whether she was forc'd away by *Paris*, or went by her own consent; several are of the former Opinion, and *Heulzini* says plainly, he wonders *Homer* will put such a ridiculous Story upon the world, as to make her the occasion of the *Trojan War*. (Menelaus, it must be confessed, *Madam*, if the Story be true, was a very easy good natur'd Husband, who

Prologem. ad Apollon.

that's all

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would

would be at so much pains and charge to
 fetch back a Wife who run away with a
 other man. I do not remember, in my
 own memory, to have known above Five
 or Six Examples like it. And *Phaedra*
 speaks as if the belying her were the
 cause of *Homer's* blindness, as well as of
Stesichorus's; but that the latter under-
 stood the way of expiating his fault
 better, and made his recantation to this
 effect: That there was not a word of
 truth in the Story of her going to
Troy. If *Clytemnestra* was consenting to
 her Husband's death, yet it was *Agis-
 tus*, a man, who gave the blow. And
 if *Thais* did advise the burning *Perse-
 polis*, yet it was no less a Person than
Alexander the Great who put it in Exe-
 cution. And as for *Deianira* and *Cleo-
 patra*, whatever fatality arriv'd to their

* In *Phadr.*

known

Q

Lovers

Lovers from 'em, may certainly be very well excus'd upon the innocence of their Intenzions, and their punishment of themselves afterwards, the one Hanging, the other Poisoning her self. If the *Capuan* Women destroy'd *Annibal's* Army, they destroy'd a Body of Enemies that all the men in *Italy* could not. In like manner, for your other Instances we might tell you that *Procopius*, who tells those terrible Stories of *Theodora*, is so very passionate bitter long, and mixes such ridiculous Fables with what he tells, that there is no great credit to be given to him. (This *Procopius* was a Souldier under *Justinian*, and has writ amongst other things a Secret History of those Times; In this he represents the Empress *Theodora* more like a Devil than a Woman; he makes

Anecdota.

G 2

her

her and the Emperour converse frequently with Spirits, and makes her put 'em to an Employment, (that favours more of the Flesh than the Spirit) Tho' granting she was as lew'd as he represents her; what wonder is it, that one who had been a stroling Play-wench, and common Strumpet before the Emperour married her, shou'd not turn Saint after? If the ¹ Princess of *Parma* embroil'd *Flanders*, she did it by the command of *Philip*, for whom she govern'd. And as for your two Queen *Maries*, & *Gaussen* you know makes a Saint of the one, and *Parsons* of the other, with whom I leave you to fight it out, not thinking our dispute very much concern'd in it.

Then, Sir, if there are impertinents,

¹ See *Bentivoglio*, *Strada*, *Garnier*. ² In the *Holy Court*.

if there are ridiculous Persons of the other Sex, I hope you do not think they are all *Plato's*, nor all *Aristotles* of our own; And I will undertake, for every Woman who plagues you with her business, for every Woudbee Politician, and for every Pedant amongst them; to bring you double the number of the Men. If *Olivia* is impertinent in the *Plain Dealer*, I hope there are *Novels* and *Plausibles* who keep her Company; And if I shou'd carry you to a City Coffee-House, and there shew you a parcel of People talking of things that they understand nothing at all of; and settling the Governments of Countries, which they never saw as much as in a Map: From thence to a Play-House, and shew you the pert and insipid raillery of the Sparks upon the Wizard Masks: From thence to a New-Market Course, and enter you at a Ta-

G 3 *augia* *double*

ble, where you shoud hear nothing
 talk of but Dogs and Horses: From
 thence to a Tavern, and shew you a
 set of men in their Drunken Frolicks:
 I fancy you wou'd wish your self in
 your Drawing-Room again, as a more
 agreeable folly than any of those I have
 mention'd. And I appeal to you whe-
 ther *Lucian* in his *Timon*, *Boileau* in
 his *Eighth Satyr*, and my Lord *Ro-
 chester* in his upon the like Subject, say
 not as much against Mankind, and
 make 'em as ridiculous as you can do
 the Women. And I'll assure you, Sir,
 I am far from being of the Duke of
Brianne's mind, that Learning is un-
 fit for a Woman; and shall without
 any offence either to him or you,
 continue of the same Opinion, till you
 have answer'd *Anna Maria Schism's*
 Arguments in their behalf, and 'till you
 have taken away her self, who is one of
 the best Arguments.

This

This Anna Maria Schurman was a Dutch Lady of Utrecht, of whom you will hear more anon. There was a long Dispute between her and Rivetus, whether Learning was fit for Women? 'Tis Printed in her Works in Latin. Here, Madam, there follows a tedious Chapter of Women who have been famous for Wit and Learning; which though it may be convenient for those who question their Abilities that way, yet I do not see of what use it can be to you, Ladyship, or to any who have the honour of being acquainted with you; therefore if you please, Madam, we will cast off here, and take hands again at the bottom.

Now need you fear that I should search three several Countries, and three several Ages, to furnish me with a Learned Woman apiece. No, Sir, even Greece it self, to go no further, had Nine Muses, Nine Sibyls, and

Nine Lyrick Poetesses, if you are delighted with the number Nine, which is three times three. And if you have more mind to particulars, we will shew you there *Megalistrate* the Mistress of *Alcman*, who had a gift of Poetry as well as he; the Daughters of *Stesichorus* who were as good Poets as their Father. We have also an *Eretrian Sappho*, as well as she who was in Love with *Phaon*; *Erinna*, and *Demophila*, the first the Mistress of *Sappho*, the other equal to her, who flourish'd all four in the same time. After these we have *Theano*, the Wife of *Pythagoras*, who undertook his School when he was dead, with two others of the same name (if you will believe *Sallust*) whereof one was a Lyrick Poetess, the other a *Thurian*, who writ of

Vossius de Poet. Grecis. *Lafius Girald. in Vit. Stesich.*

Pytha

Pythagoras. We have also about the same time *Cleobulina* (the Daughter of *Gleobulus* one of the Seven Wise Men of Greece) a Poetess, and *Corinna* who had the Sir-name given her of the *Lyrick* Muse. We have presently after *Tellessilla* an *Argive* Poetess, not only Famous for her Wit, but for her Inspiring her Country Women with so much Courage, as to make 'em put to Flight the *Spartiates*, who came upon 'em in the absence of their Husbands. At the same time lived *Praxilla* one of the nine *Lyricks*, and of whom we have a Copy of Verses to *Calais* yet extant; What will you say to *Aspatia Milesia*, who is Celebrated as a Sophistress, (you know the word *Sophister* was not then abus'd) a Teacher of Rethorick, and a Poetess? There was also *Hestia*, men-

Plutarch in Vit. Themistocl.

tion'd

tion'd by *Swabo*, *Anyte* by *Tatian*, and
Nyffis by *Antipater Thessalus*, of the two
last of which there are some things yet
extant; if you have a mind to see what
they did after they turn'd *Christians*, we
will produce *Eudocia* the Wife of *Theo-*
dorus, instructed in all sort of Learn-
ing, and who writ several Treatises, ve-
ry much cry'd up by *Photius*. I have
not said a word here of *Lasthenia* the
Mantinean, nor *Axiothea* the *Phliasan*,
tho' they are mention'd amongst the
Disciples of *Plato* by *Diogenes Laertius*,
and I own I forgot *Hipparchia*, whose
Life he writes, and commends both as
a Philosopher and a Writer of Tra-
gedies, and *Hedyle* the Poetess, whom
Athenæus quotes, and *Vossius* it seems
has forgot 'em as well as I. I question

² *Vossius* mentions neither of these two in his Book
de Poetis Grecis.

not

not but there are several others, whose Names we want, and I question not but that there are several nam'd whom I remember not: However this is enough to let you see we are not so hard put to it as you imagine, since one little Country can furnish us with all these. What say you, Sir, are you yet satisfied there are Women of Wit and Learning? or shall we fetch you the *Cornelia* you mention'd, *Sempronia*, *Cornificia*, *Polla Agrippina* the Wife of *Lucan*, and who assisted him in his Poem; *Sulpitia*, *Proba Faltonia*, *Helvia* the Wife of *Borcius* from amongst the *Latins*? Or if these are not enough, shall we bring up our Reserves of *Italian*, *Spanish*, *French*, *German*, and *English*? And if you are not yet contented,

Quintil. l. 2. Salust. Bell. Catil. Vossius de Poetis Latinis for vic rest.

because

because I fancy every body else is, I shall refer you to *Jacobus a Sancto Carolo's* Library of Women, Illustrious for their Writings; or to *Anna Maria Schurman*, who was indeed a Library her self, since you mention her. Pardon me, Sir, if I detain you a little longer than ordinary with this Woman; and though you may think it lost time, because you knew it before, yet 'tis possible every body does not know, that she was very well skill'd in the *Hebrew, Chaldee, Syriack, Arabick, Turkish, Greek, Latin, French, English, Italian, Spanish, German, Dutch, and Flemish* Languages; that she had a very good Faculty at Poetry and Painting, that she was a perfect Mistress of all the Philosophies, that the greatest Divines of her time were proud of her judgment in their own profession, and that when we had this Character

of

of her she was not above Thirty years of Age. What think you, Sir, is not this Woman sufficient of her self? Or shall we refer you to Mademoiselle ¹ Gournay among the French, or ² Lucretia Marinella among the Italians, who have both writ in defence of their Sex, and who are both Arguments themselves of the Excellency of it? I shall not as much as mention any of those Ladies whose Wit *Balzac* and *Voiture* so much admire; I shall say nothing of the Mesdemoiselles *Scuderie* and *Le Fevre*, to the first of which we do not only owe several excellent Treatises publish'd under her own name, but who is said also to have had a great share in those that appear under her Brother's, and to the latter of which we are oblig'd for so many admirable Versions; and

¹ *L'Egalite des Deux Sexes.* ² *Nobilis della Donna.*
judicious

judicious Observations upon most of
 the *Greek* and *Latin* Poets. I shall not
 as much as trouble you with our own
 Country Women. I shall say nothing
 of *Sir Thomas More's* Daughters, about
 whose Education *Erasmus* has written.
 I shall pass by *Sir Nicolas Bacon's*, who
 wrote as learned as they; I shall say no-
 thing of *Sir Philip Sidney's* Lady *Pembroke*,
 nor as much as mention *Mrs. Philips*,
 or any of the rest of our *English*
 Poetesses; but I can hardly for-
 bear saying something of the Lady
Jane Gray, of whom all Nations else
 speak, and whose Fame is more cele-
 brated in *Italy*, both for her Learning
 and Piety, by the account that *Michael Angelo*
 has given 'em of her, than
 it is here at home. Should I reckon
 up all those Ladies whose Wit and

* Epist. ad *Bakam*.

Learn-

Learning has been Celebrated by
 our own Poets; Should I but enter
 upon the praises of Queen *Elizabeth* of
England, or *Mary* of *Scotland*, in that
 particular, I should never have done,
 But I can hardly omit two Ladies who
 are strangers, and however I am strait-
 ned for room, yet methinks I ought
 to be just to those who were civil to
 me, since therefore I received par-
 ticular favours from the Procura-
 tor *Cornaro*, during my stay at *Ve-*
nice, let me not pass over in silence
 his Daughter, for whom most of the
 greatest Princes, and Learned Men
 of *Europe* have testified such an esteem.
 This Lady, besides her Skill in *Rheto-*
rick, *Logick*, *Musick*, and *Astronomy*,
 writ and spoke perfectly well Seven
 several Languages; and made the
 course of all the Speculative Sciences
 with so much success, that She might
 very

very well profess her self a Mistress of
 'em; and all this before she was thirty
 Years of Age. Her Sister, whom I had
 the honour to see (she her self being
 dead some time before) is likewise a
 Person of very singular Endowments;
 and all this whilst they are one of the
 best Families of a Town, where the
 Nobility seem almost as proud of their
 Ignorance, as their Liberty. The o-
 ther I shall mention, is *Christina Queen*
of Sweden, a Princess whose Accom-
 plishments are so generally known, that
 it is enough to have named her; a
 Lady of that true Judgment, that she
 knew how to esteem Wit and Learn-
 ing at the same time that she despis'd
 Crowns; and seem'd to be Born as a
 sufficient recompence to the Common-
 wealth of Letters, for all the mischiefs
 her Predecessors the *Goths* and *Vandals*
 had done it before; I am satisfy'd it

is impossible for me to add any thing
 to a Glory so establish'd as that of this
 Princess is; yet as I never pass any time
 either with greater benefit, or greater
 satisfaction, than what I pass in her
 Conversation, so I am very well pleas'd
 methinks with any thing that gives me
 occasion to call it to my remem-
 brance. There might be as advanta-
 geous Characters perhaps given of
 some Ladies of our own Country now
 living, did not their Modesty, that in-
 separable Quality of Wit and Women,
 deter me from it. We might tell you further, Sir, that
 this Modesty too often hinders em
 from making their Vertues known.
 That they are not of those eternal Scrib-
 bers who are continually plaguing the
 World with their Works; and that it
 is not the Vanity of getting a Name;
 which several of the greatest men of
 the

H

the

the World have ownd to be the Cause
of their writing, that is the Cause of
the Womans. Had not *Sappho* been so
much in Love, tis possible we had ne-
ver heard any mention of one of the
greatest Wits that ever was born; had
not *Cicero* and *Quintilian* given us ac-
counts of *Cornelia*, and the Daughters
of *Laelius*, and *Hortensius*, they had ne-
ver done it themselves; had not *Jane*
Grey been put to Death, her Vertues
had never been so much taken notice
of; Had not the *Portuguese* Nun been
deserted by her Gallant, we had mist
some of the most passionate Letters
that these latter Ages have produc'd;
and had not *Anna Maria Schurman's*
Works been publish'd by a Friend, with-
out her consent, we had lost the benefit
of 'em. We may tell you too, that 'tis
not only in respect of their own Sex
that they are admir'd, but even of ours.

TH

H

Tha

That of those two Odes we have yet of *Sappho*, we owe one to *Dionysius Halicarnassensis*, the other to *Longin*, the two best Criticks of Greece, who chose 'em out for Examples to their Rules, before any of the Mens; That the Epistle of *Sappho* to *Phaon*, which is esteem'd the most delicate of *Ovid's* is supposed to be taken out of her Writings. That *Corinna* was five times victorious over *Pindar* the best Lyrick Poet of our Sex. And were we here in *England*, as forward in Printing Letters, as they are in *France* and *Italy*, we might furnish Volumes of 'em written by our own Ladies, that would make all the Women haters blush, or make all Men else blush for 'em.

Here, Madam, I must own to you I grew jealous, for I could not imagine that Philogynas would have said this, without having seen some of your Ladyships Letters.

H 2

We

We may tell you too, that granting
 the equal Capacities of both Sexes, 'tis
 a greater wonder to find one Learned
 Woman, than a hundred Learned Men,
 considering the difference of their Edu-
 cations. If you shou'd go into Greece,
 and, seeing the ignorance is amongst
 'em at present, tell 'em their Country
 men were incapable of Learning, wou'd
 you not be very well satisfied, when
 they told you of the *Plato's* and *Ari-
 stotle's* of Antiquity? And that if they
 had not as Famous Men now, it was
 because they have not the same Advan-
 tages they had then? And pray why
 may not the Women be allow'd the
 same excuse? Will you by all your
 Laws and Customs endeavour to keep
 'em ignorant, and then blame 'em for
 being so? And forbid all Men of Sense
 keeping 'em Company, as you do, and
 yet be angry with them for keeping
 Com-

Company with Fools? Consider what Time and Charge is spent to make Men fit for somewhat; Eight or Nine Years at School; Six or Seven Years at the University; Four or Five Years in Travel; and after all this, are they not almost all Fops, Clowns, Dunces, or Pedants? I know not what you think of the Women; but if they are Fools, they are Fools I am sure with less pains, and less expence than we are.

Upon second thoughts I hope, Sir, you will allow, that Women may have Wit and Learning; for their Courage and Conduct we may possibly say more anon. But for Heaven's sake, do not aggravate their faults always at that rate; for whatever *Sappho's* Life and Conversation were, there is nothing in her Writings, but what represents the most tender, and delicate passion in the World: And as for *Aloisia Sigæa* (I

give you thanks for putting me in mind of ¹ *Aloisia Sigæa*, who was as remarkable for her Wit and Learning as any of the other) I am very well assur'd you do not believe that infamous Book which goes under her Name, to have been written by her; ² all who speak of it assure us the contrary; and that she was so far from writing it, that she ³ never publish'd any thing; On the other side, all Historians represent her as remarkable for her Vertue, as her Learning. For the Queen of *Sheba*, there is no mention in Scripture of her Travelling for any thing but to be satisfied with the wisdom of *Solomon*; however, if you will believe she went to him, for the same reason that ⁴ *Thalestris* did to *Alexander* the Great, it was no such great matter, in Countreys where it was thought no Sin, if the one had

¹ *Kasari Chron. Hisp. Thuanus.* ² V. *Eloges des hommes Illustres de Monsieur de Thou.* ³ V. *Biblioth. Hispan.* ⁴ V. *Quint. Curtius*, L. 6.

a mind to have a Child by the wisest
 man in the world, and the other by
 the bravest. After all, we must own if
 these are lowd Women, they endeavour
 to conceal their lewdness, they do not
 brag of it, nor fly openly in the face of
 Religion; and if they ever come to be
 publicly discover'd, they are render'd in-
 famous to all the World, and their near-
 est Friends and Relations avoid their
 company. Whilst there are several
 Men who boast of their iniquities,
 value themselves upon their being
 thought lewd, and what is worse, find
 others to value 'em upon it too; nay by
 their incitements and encouragements to
 wickedness, often bring themselves to
 that pass, that the least part of the Sins
 they are to answer for, are what they
 have committed themselves. But not a
 word more I beseech you of *Sappha*, nor
 her new Crime, let *Lucias* be forgotten

for putting us in mind of it, and let it be
 cloister'd up within the walls of a *Turkey*
ish Seraglio; I speak not this in behalf
 of the Female Sex, but of our own; for if
 they shou'd once hear of this Argument,
 and fall upon us with *Socrates*, *Plato*,
 and all those Heroes of Antiquity, whom
Plutarch and *Lucian* produce in defence
 of a like Sin in our Sex; shou'd they men-
 tion *Andreon*, *Tibullus*, *Martial*, and all
 those Poets who have eterniz'd their In-
 famy in their writings; and after that
 shew you what progress this Crime has
 made; not only in the *Turks* Domi-
 nion, but even in *Spain* and *Italy*; I am
 sure, Sir, you wou'd wish you had said
 nothing of a point, that may be so fo-
 verly made use of against our selves.

Now tho' you are pleas'd to quote
 the Lampoons, yet you think as well as
 I that such things are not worth any

113 Socrates was in Love with Alcibiades. 114 Platoniz'd
 Verbes to After a Boy, with whom he was in Love.

bodies

bodies taking notice of; we both know there are a sort of people about this Town, who please themselves with Defamations; One of these, if they see a Man speak to a Woman, make their little signs, their politick winks, and possibly when they meet him, in their insipid way of Rallery, tax him with it: If he is angry at em, then he is pique'd, and afraid the Intrigue shou'd be found out; If he says nothing (as it deserves nothing) then he is out of Countenance, and cannot say a word; and if he laughs at em (which is all the answer a man wou'd make to such stuff) then he is pleas'd with the thing; so that every way the poor Ladies Reputation suffers; and these Sparks shall not fail to blow it about Town, that there is an Amour; not that they think so of you, but that you may return the Complement, and say so of them, when they speak to any Lady themselves.

For

For their Garrulity, if you wou'd see things which are against you, in that Treatise of *Plutarch*, from whence you bring two of your Instances, you might have been furnish'd with enow of the mens. But tho' 'tis lawful to forget Scories that are not for you, yet methinks you ought to tell out those you do mention; and when we have heard that the Wife of *Fulvius*, seeing what she had done, shew'd her Husband the way to avoid the Consequences of it, by stabbing her self first; we must certainly own, that such a Woman had Vertue enough to make amends for all her faults. And if in answer to the instances you bring, I shou'd mention the *Melinisb*, or the *Saxon Women*, who tho' they were all engag'd in Plots with their Husbands, yet not one discover'd it; If I shou'd

^a De Garrulitate. ^b Plutarch de Clar. Mulierib.

know you *Laena* at *Athens*, or *Epitharis* at *Rome*, who being both engag'd
 in Plots, one against the Tyrant *Pisistras*, the other against *Nero*, yet cou'd
 not by all their Tortures, be brought to
 discover em; and that the former for
 fear her Torments shou'd make her re-
 veal it, bit off her Tongue; certainly,
 Sir, you wou'd have a better Opinion of
 their Taciturnity. But we need not go
 so far for Instances; our own Country,
 and our own Time, will furnish us with
 enow. In all the Plots we have had con-
 tinually on foot, tho' we have had Wo-
 men engag'd and accus'd; tho' there
 was One Pilloried in the first; Three
 Executed in another; and Sixteen or
 Seventeen excepted in a General Par-
 don; though there have been several
 more Women who have been
 seiz'd

feiz'd upon like accounts since, yet you see there has not been one of 'em who ever made a Discovery. Give me leave, Sir, to commend 'em for their Vertues at the same time that I am far from defending their faults, and though I have a very good Opinion of those Men who discover a Conspiracy upon remorse of Conscience, yet I must take leave to believe that there are some at least, who do it upon another account, and without any sorrow at all for their design, except that it did not succeed, think to save their own Lives, by the Sacrifice of other Peoples, and make amends for their Treason against the Government, by their Treachery to their Friends.

But no wonder you are so severe upon the faults of Modern Women, when you fall upon those whom all Antiquity has reverenc'd. 'Tis hard that

that *Jaël* and *Judeth*, whose Actions have been so long admir'd, should be call'd to account for them so many Thousand years after. It would be an injury to their Cause, to say any thing in their Defence; and a presumption in me to justify Actions, that the Scripture has Celebrated so much. But must poor *Penelope* fall under your displeasure too? I am sensible how much she is like to suffer, who is defended by so dull a Fellow as *Homer*, against those most ingenious Gentlemen, who are the Lampooners of our Age: However as their Ability in scandal needs no foreign aid; and as I am satisfied they would think it a disparagement to 'em to be reckon'd with *Virgil* and *Osai*, let us free 'em, pray, from such unworthy Companions. For the former I believe you are fully satisfied the *Priapeia* are none of his; and as fully satisfy'd

satisfy'd that the authority of such sort of Verses is not extremely much to be depended upon; And for Ovid, if in the person of a Bawd, who he tells you was a Lyar, he gives you a reflection upon Penelope; yet he makes her very sufficient amends, when he speaks in his own person. And taking the Story as it lies, that her House was always full of Lovers whom she could by no means get away; Laertes being too Old, Telemachus too Young to encounter 'em; it certainly shews her Vertue so much the more: For as there is no great Courage required to keep a Fortres in the time of Peace, so a very little Vertue is sufficient to preserve that Chastity which no body ever thought it worth his while to attempt.

Penelope mansit, quævis custodæ remoto,

Inter tam multos intemerata procat. Ovid. Amor.

Lib. 3. El. 4

Now

Now if *Lycophron* and *Duris Samius* represent her as a lewd Woman, as I understand not how they shou'd come to know it, all the Writers who liv'd before 'em giving so very different an account; so for *Lycophron*, 'tis no great wonder a Greek and a Poet should lye; or that *Duris Samius*, seeing the Etymologie of the word *Pan* come so pat, shou'd feed us with a story upon it, of his own invention. (Pan you remember, *Madam*, in Greek signifies *All*, and who wou'd not tell a Lye for so pretty a Conceit?) You may observe also, that this Author was not of so establish'd a Reputation as *Cicero* wou'd make us believe, since *Plutarch* who quotes him once, does it only to contradict him in a point of History, that he ought to have known better than this. For *Lau*

* In Vita *Alcibiades*.

cretia, observe of Sir Charles Sedley, as of Ovid before, that he only makes the Bawd say it, and if you consider the fear in which she was, you will find that that passion often makes People run into a greater danger to avoid a less, of which you have instances enow in our own Plantations, of the Slaves who hang themselves, to avoid their being beat.

After all this, Sir, if you still think with *Le Chambre* that Men have a greater natural inclination to Vertue than Women, yet I hope you will grant they have taken a very becoming care to overcome that Inclination, and if Nature has not given so large a Talent to the other Sex, yet they have improved that Talent much better than we have done ours. Then for your

² *Ligon's History of the Barbadoes.* p. 50.

Instances of some few Ill Women, I tell you, as I did before, that the Cause in general is not at all concern'd in 'em; and when I shew you an *Atreus* cutting his Brother's Children in pieces, and giving 'em to him to eat; a *Phalaris* roasting people alive in a Brazen Ball; a *Baſilis* murdering all his Guests; a *Nero* ripping open the Womb of his Mother, to see the place where he had lain; and so for every Crime of that Sex, shew you how far they have been outdone by some of our own, as that *Italian Lady* I mention'd does in her Treatise upon a like occasion, I am sure you will find a very great disadvantage of your side. But I take you at your word, let us go a Circuit with the Judges, and if you find not six Men condemn'd for one Woman, I'll pay the charges of the

Lucretia Marinella, La Nobiltà e Peccellenza della Donne, con deſſetti e mancamenti degli Huomini.

I

Journey;

Journey; 'Tis true, indeed, as most of the Women who are condemn'd, are so, for a Crime which they commit to prevent their Shame; so the care of that, and Hypocrisie, are two faults of which our Sex is not so generally guilty. Now tho' I do not think my self oblig'd to say one word for any of those Women you have condemn'd; and shall therefore leave *Rhiadra* and *Faulsta* to your Mercy, tho' neither of 'em expected the Cruelty of their Husbands shou'd have carried things so far; and shall not argue much for *Semiramis*, tho' certainly her having all the Bravery, Wisdom, and Virtues of our Sex in the greatest perfection, might move you to forgive her the having some of our faults, and for her putting men to death. I am contented that every one who boast of Ladies Favours shou'd be serv'd in the same manner; (Here, Madam, I cannot at

all

will agree with Philogynes, because it might
be severe upon some honest Gentlemen,
whom all the Laws against Adultery and
Fornication would never reach.) Yet one
thinks I have an Inclination to say some-
what for Queen Jean of Naples, because
she is generally represented to very ill. The
common Story is, that having married
Andreossa an Hungarian, and her Kins-
man; and not finding him so capable of
satisfying her, as his Youth and Beauty
promis'd, she caus'd him to be strangl'd
in a Silk Cord of her own making. The
first and chief Author of this Story is
Vittani a Florentine (for Collenuccio
takes it from him, tho', as such things
use, it has lost nothing in his Hands)
who tells you that he had it from a Re-
lation made to his Brother by a certain

¹ *Essais de Montaigne. L. 3. C. 5.* ² *Istoria di Napo-*
li. L. 5. ³ *V. Annotazione e Supplemento all'Istoria di*
Collenuccio per Costa.

Hungarian who had been a *Servant* of *Andreoffa's*; and in his return to *Hungary* past through *Florence*. Now the *Author* of this *Story* being an *Hungarian*, one of those of whom *Petrarch* writes so much ill; and also a *Servant* of the dead *King*, he ought to speak passionately against the *Queen*, of whom they were professed *Enemies*; You may observe also, that the *Letter* which *Lewis* the *Brother* of *Andreoffa* writes to her at the time that he came with a *Potent Army* to revenge his *Brother's Death*, speaks of her being privy to it, as a thing that was suspected, rather than a thing that did plainly appear. On the other side, *Boecate*, who liv'd a great while in that *Court*, throws all the blame of the

— *Inordinata via praeceps, reventio potestatis in regno, neglecta vindicta, vir alter suspectus, & excusatio subsequens, utriusque viri tui se probant fuisse participem & consortem.* *Casi degli Huomini Illustri.*

inimicus

Action

Action upon the Conspirators, and none
 at all upon the Queen. After all, be-
 lieve as you please, and do as you please
 with all these Women who have of-
 fended you; If *Helen* runs away from
Menelaus, let all Greece arm, and fetch
 her back again; If *Clytemnestra* con-
 sents to the killing *Agamemnon*, let *Orestes*
 kill her for it; If *Semiramis* puts the
 men she has made use of to Death, let
 her own Son serve her in the same man-
 ner; If *Joan of Naples* causes *Andreassa*
 to be strangled, let *Durazzo* cause her
 to be strangled in the same place; Let
 not your Severity stop there; but let
 their Infamy live when they themselves
 are dead; and let the *Euripides's*, the *Ju-
 venal's*, and the *Misogynes's*, set out their
 Actions in their true Colours. But let
 the business go no farther, I beseech you.
 Let not *Hecuba* nor *Andromache* suffer,
 because *Helen* is a Wanton Woman; nor

Penelope be run down, because *Clytem-
nestra* is an ill Wife; and if *Joan* of
Naples strangles her Husband, let not
 all those who have dy'd for theirs, fall
 under the same condemnation: 'Tis
 one of the chiefest Ends of Punishments
 to distinguish the Good from the Bad,
 do not you therefore by Punishments
 confound 'em. If *Tibullus* and *Ovid's*
 Mistress's jilt their Lovers, let it be re-
 member'd against 'em two thousand
 years after; and if *Misogynes* serve him
 so, let him shew his Resentment in as
 severe a manner as he pleases. Let him
 disdain the mean revenge of malicious
 Whispers, and nameless Lampoons, and
 the much meaner way of railing at all,
 because one has injur'd him; but let
 him boldly hunt her out from the
 Herd; let him publish her Infamy in
 lasting Characters; tho' she is free from
 Conscience, let her be plagu'd with the
 Stings

Strings of Shame; and let all Women be
 terrify'd by her Example from being
 false to men of Wit, or kind to Fools.
 But let him have very full satisfaction of
 the Matter of Fact first; let him not go
 upon dubious Grounds, nor jealous Sur-
 mises; let him not believe the Vanity of
 some, nor the Malice of others; let
 him consider the Stories of *Bradamante*
 in Ariosto, of *Antresilla* in *Cassala de Cer-*
pedes, of *Othello* in *Shakespeare*, and let
 him see how far Jealousie may seem rea-
 sonable, whilst nevertheless the person
 of whom they are Jealous may be impo-
 nent. After all, I give you even in that
 greater power than I shou'd care to take
 my self; I wou'd rather by other peo-
 ples Faults correct my own; and shou'd
 think the noblest Revenge a Man cou'd
 take upon a Woman who injur'd him,
 to be as she is.

wou'd be the doing some Action that
 wou'd make all the World admire him;
 I wou'd have every body upbraid her
 with my Wrongs whilst I my self was si-
 lent: 'Tis true, if by the Injuries she did
 me, there were any Aspersions cast upon
 my Reputation; there Justice to my self
 wou'd oblige me to make the Story
 publick: But I wou'd certainly endea-
 vour to reclaim her by Mildness, before
 I made use even of that Severity; and as I
 shou'd scorn any Favour that was the
 effect of Fear, so if I once broke into an
 open War, all the Submission she cou'd
 make shou'd never bring me to an A-
 mity again, tho perhaps my own good
 Nature might in time prevail upon me
 for a Forgiveness.

b This, Sir, is what I thought necessary to
 reply to what you said, in which I see we
 have quite exceeded the bounds of a
 Dialogue, and turn'd that into Decla-
 mation,

mation, which was intended only for Conversation. I have troubled the Company so much already, that I dare not pass no farther upon their Patience, and shall therefore omit some other things, which I intended to have said upon this Occasion.

You are like those people, cry'd *Misogynes*, who when they have provided all the Dainties they cou'd get, make an Apologie at the end of the Treat, for their having got no more; If I am not altogether convinc'd of the goodness of your Cause, yet I am very well convinc'd that you have said all that the Cause will bear.

Tho perhaps I shou'd have no great Mercy upon you, reply'd *Philogynes*, yet I have too much for these Gentlemen, to detain 'em so long, as to hear all that I cou'd say upon so glorious an Occasion. Shou'd I make a Collecti-

on

on of what is written by the best Authors of Antiquity in their praises; should I but refer you to what *Stobæus* has Collected for 'em; since you mention what he has done against 'em; shou'd I but transcribe what ¹ *Plutarch*, ² *Lodovicus Vives*, ³ *Speron Sperone* the most Learned of his Country-men, ⁴ *Ribera*, ⁵ *Hilarion de Coste*, ⁶ *Scuderie*, and a thousand others have said of 'em in Treatises written expressly in their Praises; shou'd I but search all the Bibliothèques for a Catalogue of those who were famous for their Writings; Shou'd I afterwards tell you of those who were remarkable for their Piety, Conjugal Affection, Penitence, and Contempt of Worldly Vanities; shou'd I but repeat the Names of those who

¹ *De claris Mulier.* ² *De Famina Christian.* ³ *De la Vie de la Dame.* ⁴ *De la Gloire Immortelle des Dames Illustres.* ⁵ *Eloges des Dames Illustres.* ⁶ *Femmes Illustres.*

have

have dy'd for the preservation of their Chastity; shou'd I shew you a Country even at this day, where they cannot by any severity hinder Women from burning themselves with the Bodies of their deceased Husbands! Shou'd I mention the Women of ^a Cios, amongst whom for Seven Hundred years there never was the least mention of any Adultery, or Fornication; shou'd I tell you that the first of these Sins was so little known amongst the Spartans, that they did not think it worth their while to make any Law against it; (Now, said my Friend, whether this were not as good an Argument of the Men's Chastity as the Women's, I leave you to judge; but really I think not, Madam; for besides Intrigues with their own Sex,

^a See Bernier's History of Indostan. Tavernier's and Mandelso's Travels. ^b Plutarch de Cleo. Mulleribus.

which were common enough amongst the Men in those Eastern Countries; I do not doubt but the Men being Men of Honour wou'd ask, though the Women being Women of Honour wou'd deny.) Shou'd I but give you a List of the Martyrs of that Sex; from those who suffer'd under *Tiberius*, to those who suffer'd under our own Queen *Mary*; I fancy I shou'd make you ashamed of your *Simonides*, your *Juvenal*, and all your Satyrists put together. Shou'd I after this defend 'em in the Vertue to which they are thought to have least pretences, which is Courage; shou'd I but name those who have been famous for their Warlike Archievements; shou'd I tell you of *Deborah*, *Penthesilea*, *Thalestris*, *Camilla*; shou'd I shew you a Country¹ of *Amazons*,

¹ See *Alessa's* History of the *W. Indies*.

even in our own Time: Shou'd I
 carry you into *France*, and shew
 you a Warlike Virgin (at least an
 Unmarried Woman) whose Memo-
 ry is still annually Celebrated by one
 of their Chiefest Towns, and who,
 besides her Fame in their Chronicles,
 has given a Subject to one of the
 most Famous Heroick Poems which
 that Nation has produc'd; Wou'd
 you not after all confess they might
 very easily be defended, even in this
 point too? But I shall wave that;
 I am satisfy'd with the Care Univer-
 sal Custom has taken of em; and as
 Seamen in a Storm, to preserve their
 things of greatest value, throw away
 those of less; so I am very well pleas'd
 that Mankind shou'd be expos'd to the
 hazards of War, whilst the Fair Sex

¹ Orleans. ² La Pucelle de Monsieur Chapelaine.

is

is preserv'd in safety at home, whose
 Spoils are the Noblest Reward a Brave
 Man can desire for all the hazards,
 and fatigues he has endur'd in a
 Campaigne.

But it is generally agreed that all
 Vertues are requisite for those who
 Govern well; and since there are
 some Countries where Women are
 Excluded from the Throne, and no
 Country where they are not pos-
 sessed, it wou'd be convenient me-
 thinks to see what they do, when by
 accident they are plac'd upon it. I
 shall not trouble you here with De-
 borah, nor Esther, nor as much as
 mention Semiramis, though you have
 mention'd her upon another occa-
 sion; and yet certainly the bravery
 of most of her Actions ought to make
 us forget the faults of some few; but

I shall confine my self within the bounds of our own Countrey.

At a time when the *Britains* groan'd under the Servitude of the *Romans*; when the King, by thinking to Oblige the Emperour, gave him an Opportunity of pillaging his Countrey; and that their patience under their Sufferings, was only a means of making them more; When their Houses were robb'd, their Wives and Daughters Ravish'd, and their Sons taken away from em; then *Boadicia* arose, and by her Courage, as well as Eloquence, inspired her dispirited Countrey-Men with a Resolution of throwing off that Yoke which was grown intolerable to be born: 'Tis true, indeed, the End was not answerable to the Successes of the Beginning; nor

Tacitus in *Vita Agr.* and from him *Sampson* in his *Britannia. Illustrat.*

to

to the Glory so Heroick an Undertaking deserved; however as it was neither want of Courage nor Conduct in her, so we ought to render her that veneration which is due to so resolute an Enterprize.

But as one of the greatest attempts the *Britains* made for their Liberty was whilst they were led by a Woman; so we must own the greatest Glory our Nation cou'd ever boast, was under the Government of one of the same Sex. It was in the time of Queen *Elizabeth* that this Island arrived at that pitch of greatness, to which it had been ascending for several Ages, and from which it has been declining till very lately ever since; 'Tis the Name of this Princess that is dearer to all *Englishmen*, than the Names of all the Monarchs since the Conquest besides, and the only one whose Birth-

Buriall Day has been Celebrated after
her Death, by the voluntary gratitude
of the People.

But however we may forget things
that are past, let us not oversee that
which lies before our eyes; and since
the occasion is so very fair, I know
not how we can omit the shewing our
Sense of those Vertues, of which the whole
Nation has demonstrated so grateful
an acknowledg^{mt} by the Body of
their Representatives; and never were
they more truly their Representatives
before. Yes, Sir, without going to
foreign Countries, without searching
the Histories of our own; we have
even in our own Time, and our own
Countrey, a Princess who has Govern'd
to their general satisfaction, a People
the most curious to pry into the faults
of their Governours, of any People un-
der

K

der

not the Sun. A Princess, who though
 she never shew'd any fondness of Van-
 Glory, or Authority, yet when the
 necessity of the Kingdom called her
 to the Helm, Managed Affairs with
 that dexterity which is very rarely
 found in those who are the most am-
 bitious of Command. Every thing du-
 ring that little time of her Govern-
 ment, was order'd with that Cou-
 rage, Conduct, and Prudence, that
 her greatest Friends cannot find Elo-
 quence enough to commend, nor her
 greatest Enemies the least pretences to
 condemn. Though she had a Hus-
 band venturing his Life in another
 Countrey, with a Bravery equal to
 what has made us suspect the Stories
 of Antiquity. Tho' our Fleet, the
 Bulwarks of the Nation, was managed
 in as manly the Courage of the En-
 glisb

Elizabeth Seamen was utterly unacquainted with a Monarch, who thinks himself able to contend with all Europe together, seem'd to make his utmost Efforts against a Princess, who had nothing but the Universal Hearts of her Subjects to defend her; The all Christendom was in suspense to see the Event of the Undertaking; and every little Prince had forgot his own danger, to contemplate hers; Even at this time did we see her look with all the unconcern imaginable, and whilst every body else was alarm'd for her Safety, she only seem'd to have known nothing of the Danger. Not that this unconcern proceeded from any ignorance of her Condition, or unreasonable Contempt of her Adversary; No, she provided against their Attempts with all the prudence could be wish'd

K 2

for,

for, at the same time that she lookt
upon the Danger with all the Courage
in Nature. But however great these Vertues
may appear, when they are set off
by the Lustre of a Publick Command,
yet they are in effect much greater,
when they teach People to despise all
such dazzling Trifles. Here it is, Sir,
that we have a fresh Field for Elo-
quence, when we see a Lady dissatisf'd
at that Glory which she had to every
bodies satisfaction beside, and gudge
her self that Authority, which she ow'd
to the absence of a Husband whom
she loved so much better than that.
What think you, Sir, of that alacrity,
of that joy with which she resign'd up
the Government? Does it not put
you in mind of the Old Roman Ge-
nerals, who quitted their Plow to
Com-

(A f 33)

Command an Army, and when the
Victory was gain'd, returned with
greater content to their Flow again.
This is that Wisdom which we shou'd
admire; this is that Vertue which we
shou'd adore; and we ought to de-
spise all those little Pretenders to Bu-
siness, who thrust themselves into the
Management of Affairs against every
bodies will but their own, and ha-
ving neither Vertue, nor Prudence
enough to retire from it at the Uni-
versal Murmurs of the People, are
generally made Sacrifices at last to
the just Resentment of an Enraged
Nation.

These are those Blazing Comets,
whose fatal Glories portend Destru-
ction to a Government, whilst the
Vertues of the others, like those of
the Sun, give it Life and Heat, by
their

K 3

their benign influence. Much more,
 Sir, might be said in defence of the
 Sex, which I shall purposely omit,
 because I am satisf'd I can never
 conclude with a more Illustrious Ex-
 ample.

F I N I S.

XUM